The Christian Statesman

Vol. XLIX. DECEMBER, 1915. No. 11

The Outlook

The Fall elections are over; and prohibition is defeated in Ohio by quite a large majority, and woman suffrage is defeated in several Eastern States, in two instances by a much larger majority than had been registered against it not long before. Still there is no reason whatever for the social reformer to be discouraged. Some of the wheels of the clock of progress turn backward, but the hands move on around the dial. God's people often have their share of responsibility for defeat. They may fail to honor him as they should, to take him as fully into their counsels as they ought, to use as fully his methods as they might; and we fail sometimes greatly in obedience to his law, and so he delays the answer to our prayers. Our duty, however, is to press steadily on, confident of the truth of the promises concerning the coming of the kingdom and of Christ's power to make these promises good. It is ours to pray daily in faith: "Thy kingdom come," and then to keep our powder dry and to move on. The kingdom will come in America and everywhere else; and all evil institutions such as the saloon, Mormonism, the brothel, the gambling den, the corrupt political caucus, and the Sunday paper, will vanish from our midst. Christ will reign in the hearts of the people, in the institutions of society, and in all the governments of the earth. We walk in the wilderness to-day; in the promised land to-morrow.

Defeat and Victory

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The effort to secure certain concrete reforms, such as Prohibition, better Sabbath observance and legislation, a more scriptural treatment of the Divorce problem, the removal of the political intrigues and disobedience of the Mormon hierarchy, important as all of them are, only calls attention more clearly to the fundamental reform of making the nation itself more distinctly Christian, and of putting the whole framework of our government on a distinctly scriptural basis. While we should not abate our efforts for these essential subordinate reforms, we also cannot afford to wait till they are all achieved before we attempt the all-inclusive and basal work of the Christianization of our Constitution. All these movements greater and lesser, hang together logically. Not only should the achievement of minor legislative reforms naturally lead to the scriptural adjustment of the great legal framework of our government, but the latter would also prove an effective source of power for the disposition of every moral issue arising in our national life. The proper and only safe medium between the union of church and state on the one hand, and secularism on the other, is not only the application of Christianity in the life of the individual citizen, and

A Christian Amendment

in the general legislation of the land, but also in the Constitution, which is the legal basis of our government. There should be in this fundamental law some distinct acknowledgment of the authority of God, of Christ who is the Ruler of nations, and of his Word as the source of jurisprudence, so far as that Word concerns permanent civil affairs. This would be no union of church and state, but the recognition of the connection between Christianity and the state. It would be in harmony with the character of many of our people, with the degree of moral sentiment in our country, with very much of our legislation, with many of our State constitutions, with many of our established legal customs, and also in harmony with much of our history as a people consciously guided by the providence of God. A Constitution silent as to the divine source of authority and based upon the will of the people alone, effectively moulds the sentiment of the people in a secular direction; and to prevent this untoward result and for other essential reasons, it should be the constant prayer and effort of the people of our land, blessed as they have been with light and prosperity from the hand of God, to express their political allegiance to God, and establish on an undeniably legal basis all their Christian laws and institutions, by a proper recognition of the Ruler of Nations in the fundamental law of the land.

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Booker T. Washington

In the death of Booker T. Washington, which took place at his home near the Tuskegee Institute, in Alabama, on November 14, the whole nation as well as the negro race loses a prominent, unique, and useful citizen. His remarkable career is a striking illustration of the fact that merit and success are not dependent on race, inheritance, or environment, but rather upon one's own initiative and perseverance; though it is true that in few other countries would it have been possible for Mr. Washington to have achieved what he did here. It was surely a wonderful stride from an infancy in slavery to the presidency of such an institution as Tuskegee and to the position he occupied among his people and in the nation.

He was born in Virginia about 1858 or 1859. One of his earliest recollections is that of his mother's waking him by sobbing and praying for the success of Mr. Lincoln and his armies and for the freedom of the slave. Having only one name—Booker, he showed his resourcefulness by supplying the teacher at school with one of proper proportions, Booker T. Washington, which became his permanent name. He reached the Hampton school on foot with fifty cents in his pocket, and graduated with honor. After some experience he arrived at Tuskegee with nothing but the promise of the State of Alabama to pay two thousand dollars annually towards the expenses of a negro school. He began in a small shanty with one assistant and thirty pupils. Now the institution possesses property worth $2,000,000 or more, uses fifty buildings which are upon 3,000 acres of land, and teaches annually from 1,500 to 2,000 young negro women and men how to take their places in the work of the world. Mr. Washington has been recognized by different Presidents of our country. He was a great executive, and also a forceful public speaker. His life-work

should be an incentive to all of our youth, whether white or black, and should be a rebuke to those who imagine that their chances of success are wholly limited by their opportunity.

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Thanksgiving Proclamation

The recent Thanksgiving Proclamation of our President is a reverent and thoughtful statement of the reasons for our gratitude as a nation to God in the present hour of our national life. Such proclamations are peculiarly appropriate because the nation as a moral being has its own relation to God. They are not ecclesiastical, but civil. The President rightly speaks of this as a year of discipline; remarks that we have been able to assert our rights and the rights of mankind without breach of friendship; recognizes that our ability to serve others has been increased, by a gracious Providence, by more abundant crops, and that our ample financial resources have enabled us to steady the markets of the world; and says that our people have come more and more to a realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters. He observes that the extraordinary circumstances of such a time have done much to quicken our national conscientiousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Our worthy President, we know from this proclamation and otherwise, has felt very keenly the responsibility that has rested upon him and upon our nation in this critical hour of the world's history, and it is his purpose in this proclamation to recognize sincerely the goodness of God and our great obligation as a people to render to him the grateful praise of our hearts and lips.

It is disappointing, however, to note that this proclamation follows the custom of its predecessors, and makes no reference to Jesus Christ, the Ruler of nations, except in the words, "In the year of Our Lord," which have no necessary religious significance. This omission by our Presidents is too consistently regular to be unintentional; and it is to be much regretted that in this hour when the God of nations is speaking to the world in such audible tones, and has been sparing us from the strife that others have suffered, we should not through our Christian President in such a proclamation have recognized him whom God has exalted to be the King of nations. "Kiss the Son," is God's mandate to civil rulers. "He that honoreth not the Son honoreth not the Father which hath sent him." Also there is no way of expressing thanks acceptably to the Father but through the Son.

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A Great Curse

We had occasion to quote in our last issue an editorial from the Presbyterian of the South on Mormonism, and it is encouraging to note another brief article of the same kind in a subsequent number of the reliable journal. The editor speaks right out and the facts he mentions are full of meaning as to the activity of the Mormon Church, and as to the disastrous results to our country from such successful endeavor on their part. The religious press is awakening to the importance of this issue, and when it does, another most important

step will be taken in ridding our land of this disloyal institution. Such plain vigorous articles as this of the Presbyterian are much needed and will have their effect:

Mormonism is one of the great curses, of this good land. A recent statement from Mormon officials is that during the year 1914 that Church spent $227,900 in missionary work. And most of this was used in this country. The result was that 1,000 converts were won east of the Mississippi river, and they have many established organizations in this territory. In one year recently 226 were made in Florida alone. Kelsey, Texas, is a purely Mormon village, and is reported as being composed of "675 saints." They are flooding the country with their insidious and misleading literature, which does not at all reveal their true doctrine or practices. What are the Christian people of the country going to do about it?

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Armenian Atrocities

The terrible sufferings inflicted by the Turkish government and its officials upon the Armenians are almost beyond belief. That such events can take place in this year of our Lord, 1915, seems an anachronism. It is possible that in some instances the Armenians have done things unnecessarily irritating to the Turks, but this can have no bearing on the situation in general. The barbarities committed by the Turkish government and its agents are so monstrous as to belong more properly to fiends than to human beings. A recent communication sent out by the National Armenian Atrocities Committee says:

The world is witnessing today in Turkey and just beginning to comprehend what will appear in history as the greatest, most pathetic and most arbitrary tragedy in history. An entire race, and that, too, one of the oldest and most honorable, is undergoing a process of extermination that for completeness of design and cruelty of execution surpasses anything that ever preceded it in Turkey or in any other country.

Although this work of destruction began more than six months ago, it did not reach the height of its fury until July and August, and, owing to the close censorship of the press, the world is only now learning the facts from eye witnesses and from official documents. It is now unquestionably established that the plan includes the extinction of all the Armenians and probably of other Christian races throughout all of Turkey. The highest Turkish official at Constantinople declares to representatives of foreign governments that this is their purpose, and the local officials in the provinces openly proclaim that such are their peremptory orders from the capital.

It is said that the Turks do not deny the atrocities, but claim they are a military measure to protect them against the possible attack of a disloyal race; but if their work of extermination included only the men of military age, it might be said that while recognizing its drastic cruelty, there would be less ground for protest in this period of desperate conflict. But no military necessity can possibly be urged for the horrors perpetrated upon old men, women, and young children, many of them hundreds of miles from the war. Again they say:

It is impossible to estimate how many have already perished. A careful survey in the Van Vilayet gathered the names of 55,000 persons who had been killed. Others were able to escape by flight to Persia and Russia. An eye witness who has recently made an extended journey across Asia Minor saw over 50,000 poor, dazed, helpless, starving refugees camped by the roadside in a region almost desert with

no provision for their food supply. Probably it is not an overestimate to say that 1,000,000 of the possible 2,000,000 Armenians in Turkey at the beginning of the war are either dead, or in Moslem harems, or forced to profess Mohammedanism or are on their sad journey to the desert and death.

An article in the Missionary Review of the World on this same racial catastrophe is entitled "The Assassination of Armenia," and is also designated as the Turkish Program of Annihilation Described by Government Representatives, Teachers, Missionaries, and Other Eye Witnesses. The writer says: "The most brutal, the most ruthless, the most inexcusable, and the most widespread massacres of Christians in the last one thousand years are deluging Armenia with the blood of men, women, and children. Whole villages are wiped out by fire, sword, and deportation. It seems evident that this movement against the Armenians is part of a concerted scheme against all non-Turkish and Christian inhabitants of Turkey. It is estimated that already 800,000 have perished at the hands of the Turks and Kurds in their fiendish Holy War." Care has been taken to ascertain the facts. Lord Bryce is quoted in the Review: "In Trebizond City, where the Armenians numbered over ten thousand, orders came from Constantinople to seize all Armenians. Troops hunted them, drove them to the shore, took them to sea, threw them overboard, and drowned them all—men, women, and children. This was seen and described by the Italian consul." Professor Tenekejian, who was a teacher in the American Mission College at Harput, was arrested in May. The hair of his head, mustache, and beard, was pulled out to secure damaging confession. He was starved, killed. Another professor, a Princeton man, started into exile under guard with his family, and was put to death. Another instructor, an Edinburgh graduate, was tortured like the first mentioned, and was killed in the same massacre.

There is nothing more certain than that God will hold the wicked government of Turkey responsible for these outrages. We hear him say in his Word of a sinful nation of old: "Shall I not visit for these things? . . . shall not my soul be avenged on such a nation as this?" The iniquitous Turkish government has no right to exist. A revolution that would bring oppression to an end and establish justice would be entirely justifiable; and it would be a blessing to the world if the nations that have the light of the gospel could by any means in their power, even to the use of arms, overthrow this present government and give liberty to those so long under its heel.

But without any bitterness on our part it should be recognized that Christians everywhere have their responsible relation to these sad conditions. Pressure should be continued upon our own government that it shall do all that is possible through diplomatic channels to bring this persecution to an end. Aid should be sent to these suffering people as far as the way is open. The National Atrocities Committee has already cabled to American Ambassador Morgenthau at Constantinople $100,000 for relief purposes, and $6,000 to Egypt to care for Armenians who have escaped there. Arrangements are being made to reach with aid the 400,000 refugees who hung by the arms, beaten, and finally murdered. Professor Nahigian who had studied at Ann Arbor was also

have fled to Persia and Russia. Contributions may be sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York. It is also our privilege and duty to send up daily supplication for these harassed people to him who hears the cry of the needy and for the needy.

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The President on Preparedness

President Wilson a short time ago made a notable address before the Manhattan Club of New York City, in which he presented, in the language of one of our daily papers, with "clarity and calmness," the question of national preparedness for the defense of our country. In well chosen words he presented thoughtfully his convictions on this important subject, and what he said is certainly worth the consideration of every American citizen. He reminds us that within a year we have witnessed what we did not believe possible, a great European conflict involving many of the greatest nations of the world. Force everywhere speaks out with a loud and imperious voice in a titanic struggle of governments, and from one end of our own country to the other men are asking what our own force is, and how far we are prepared to maintain ourselves against any interference with our national action or development. In no man's mind, he feels sure, is there even raised the question of the wilful use of force on our part against any nation or people. We have it in mind to be prepared, not for war, but only for defense. We feel justified in preparing ourselves to vindicate our right to independent and unmolested action by making the force that is in us ready for action. He speaks for a larger outlying possessions, on our borders, at the coast fortifications, and at the military posts of the interior. It calls also for the training within the next three years of a force of 400,000 citizen soldiers, to be raised in annual contingents of 133,000. His address closes with the noble words:

Here is the nation God has builded by our hands. What shall we do with it? Who is there who does not stand ready at all times to act in her behalf in a spirit of devoted and disinterested patriotism? We are yet only in the youth and first consciousness of our power. The day of our country's life is still but in its fresh morning. Let us lift our eyes to the great tracts of life yet to be conquered in the interests of righteous peace. Come, let us renew our allegiance to America, conserve her strength in its purity, make her chief among those who serve mankind, self-reverend, self-commanded, mistress of all forces of quiet counsel, strong above all others in good will and the might of invincible justice and right.

There are very many of our best American citizens who regret to see our military equipment increased to any considerable extent. We are well isolated geographically. We are a people of peace. We envy no nation its territory. We plan no conquest. We aim to be fair and just with all the nations of the earth. The strength of a nation is in the character of its citizens and in its obedience to God and trust in him. We may fail considerably in these latter regards, but they are immeasurably better defense than battalions and battle ships. However, we must face the truth that we live in a world where Satan and sin are exceedingly active, where nations often trample the rights of others and the law of God under their feet; and the doctrine of non-resistance might be national suicide. The day has not

army and navy. His plan calls for such an increase in the regular army, as experience seems to justify, for the necessary duties of the army in our come when we can afford to remove the locks from our doors or banish policemen from our streets. The plan of the President may be broader than we need, but it seems wiser and safer to follow his leading in this matter than that of Mr. Bryan on the one hand, or to advocate the preparation that military extremists might desire in the other direction.

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Religious Toleration

There was another part of Mr. Wilson's address that dealt with the question of religious toleration. Aside from the main purpose of his speech he spoke of certain "alien sympathies" which are quite undesirable, and he also mentioned not only racial feeling but sectarian antagonism. Feeling that there is danger in this direction, he used the following words:

May I not say, while I am speaking of this, that there is another danger that we should guard against? We should rebuke not only manifestations of racial feeling here in America where there should be none, but also every manifestation of religious and sectarian antagonism. It does not become America that within her borders, where every man is free to follow the dictates of his conscience and worship God as he pleases, men should raise the cry of church against church. To do that is to strike at the very spirit and heart of America. We are a God-fearing people. We agree to differ about methods of worship, but we are united in believing in Divine Providence and in worshiping the God of Nations. We are the champions of religious right here and everywhere that it may be our privilege to give it our countenance and support. The Government is conscious of the obligation and the Nation is conscious of the obligation. Let no man create divisions where there are none.

It is certainly true that this is a nation of religious liberty. It was meant by its founders to be such; and should be continued as such. America is no place for intolerance. But Mr. Wilson probably refers to the Roman Catholic Church as in danger of being discriminated against; and our President is clearly not aware of the danger to our country from that powerful and insidious hierarchy. The history of the Romish church, its persistent and often successful efforts to control civil government in its own interests, and its present aims and efforts in our own country, show that proper opposition to its political schemes is not intolerance but loyalty to one's country. To be silent in the face of its aggressiveness would be indifference or cowardice. Let every man worship God in peace; but let every church, whether it be Romish or Mormon, that presumes to meddle with the management of our political system, keep its hands off.

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The War

The European War continues with no definite promise of peace, notwithstanding the enormous daily cost and the great numbers of men that are being put out of action. The death of Miss Cavell and the sinking of the Ancona have added fuel to the flames. The stalemate in the west continues. The Germans are unable to break through the adamant walls of the Allies, and the Allies are unable to drive the Germans out of France and Belgium. The Italians find it slow work against the

Austrians. The entrance of the former into the arena of war has made little impression on the conflict in general. The Russians have at length stopped the terrific drive of the Germans. The Dardanelles are as tightly locked as ever. The Teutonic forces are driving through Serbia with great success. The abstention of Greece and Rumania from hostilities, with the inability of England and France to reach the scene in time, may result in the complete subjugation of heroic Serbia at least for a while. Whether the Allies with the forces they are sending can interrupt the German Southeastern progress remains to be seen. Should Rumania and Greece enter the war on the side of the Allies, the situation would probably soon be much altered in their favor. Both sides are apparently determined to fight to a finish. The following extracts, quoted by the Literary Digest, present opposite opinions as to the present situation and final outcome. The first is a German view from the Frankfurter Zeitung; which claims that the case of the Allies is "so desperate that even their most eloquent spokesmen can no longer conceal their dismay."

The war appears to have reached its climax. It is being conducted with a strength and effort that remind one of the last lap in an athletic contest. . . We are more certain to-day than ever that we shall win. It is because our adversaries are beginning to perceive this also that disillusionment, anger, dejection, and disunion are rife among them. These are sure signs that our cause stands well. . . . The best and richest provinces of France and Russia, and practically the whole of Belgium, are in possession of Germany and her allies. The Servian capital is in our hands, and before another month has passed the road to Constantinople will lie freely open before us.

The New York Tribune thinks much differently as we see from the following statement:

When the Germans have opened the road to Constantinople, destroyed Servian resistance, temporarily asserted their supremacy in the Balkans, nothing is more certain than that from one end of this earth to the other every German, every German sympathizer, will talk peace. Every influence that can possibly be exerted will be called into play to procure a settlement. . . . And if Germany fails in her peace-efforts, then the end is assured. It may be in a few months or it may take many. But the last chance of victory will have gone. Germany has failed at the Marne and the Niemen. She has failed to get a decision in the field, as the Confederacy failed. Her defeat in the war is as certain as was that of the Confederacy after Gettysburg—unless she can tire out her opponents, persuade them to forego victory, because victory will be costly and delayed. The decisive part of the war, so far as the battle-field is concerned, is now over for Germany. She has won much, but missed the decision. Bernhardi, writing long before the war, foretold with inexorable logic that if Germany failed to get the decision against one of several foes before all were ready she would lose, and she has failed utterly, despite magnificent local successes. Her generals have failed as Napoleon failed from Leipzig to Fontainebleau. His problem was to dispose of separate armies before their collective strength doomed him. In the end he lost. But he lost primarily because his opponents agreed to make no separate peace and clung to the agreement despite temporary reverses.

Editorials

THE REFORM WE SEEK

The term Reform is here used in the singular number because all the changes for which we labor are summed up under the one head, National Reformation. The term might also be used in the plural number because there are various changes necessary to accomplish the whole work of national reformation.

In presenting an analysis of the work to be done it is necessary to divide it into fundamental reform and practical reform. By fundamental reform is meant the change that must be made in the national constitution so as to embody in that instrument the principles of Christian civil government. This is in accordance with the provision in the constitution of the National Reform Association which declares that we labor "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the laws, institutions and usages of our government on an undeniably legal basis in the fundamental law of the land."

This part of the work is called fundamental reform because it relates to the advocay of fundamental principles of civil government and the incorporation of those principles in the fundamental law of the nation. This work certainly is fundamental in both these senses. First of all these principles are of a fundamental nature. They underlie all rightfully constituted government. The proposed Christian Amendment embodies the truth that God is the source of all power and authority in civil government, that the Lord Jesus Christ is the Ruler of nations, and that the revealed will of God is the supreme standard by which to decide all moral issues in the political realm. When it is said that these truths are fundamental it is meant that no nation or government can exist at all apart from the facts they embody. It would be an impossibility for example for governments to be established without calling into use authority which has been delegated by God to nations. This is so because there is no authority except such as comes from God. Back of all human laws and authority is the authority of God whether men and nations think about and recognize it or not. It is equally impossible for a people to set up a civil government outside the dominion of the Lord Jesus Christ. This is so because His dominion is universal. "All things are put under Him." "Angels, principalities and powers are made subject to Him." But nations are especially mentioned as embraced within the sway of His scepter. "All nations shall serve Him." To the Son of Man is given "dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, and His kingdom that which shall not be destroyed." Whether nations and governments recognize the fact or not it remains a fact that they are under the rulership of Jesus Christ and will either be blessed or dashed to pieces, according

as they put themselves or fail to put themselves in harmony with His will. Likewise it is impossible for nations and governments to deal with moral problems which have not been already dealt with and settled by the law of God. There is one supreme standard of morality for nations and governments. The moral sense of the masses of Christian people cries out against the doctrine that nations may set aside that law and make a standard of morality in conflict with it. All this work is fundamental because it aims at the amendment of the constitution which is the fundamental law of the land.

At this point the National Reform Association enters the field of practical reform. It is essential to the right understanding of the aims of the association that the boundaries of this field be properly drawn. It has been objected by a certain class of critics that the proposed amendment would authorize the civil government to settle matters of faith and worship because it includes a recognition of the binding authority of the Bible. Such misrepresentation is inexcusable since the constitution of the National Reform Association itself declares that it is only the moral laws of the Christian religion that are binding in the political sphere. What are known as principles of faith, worship and ecclesiastical discipline cannot possibly be included in this form of expression. In the life of every nation certain great moral issues arise of necessity. It is impossible to exclude them. When they arise they call for settlement. There must be some moral standard by which a settlement is to be reached. That standard will be either that which God has given to men or it will be one of man's own devising. If men are allowed to depart from the divine standard in settling issues in the political realm there is no security for the rights of individuals. There is no effective barrier against vice and crime. There is no safeguard for the nation itself.

What are the great moral issues in our political life today for the settlement of which we have a right to invoke the moral standard of the Christian religion? The liquor problem; the Bible in the public schools, including the inculcation of its principles of national religion and political or civic righteousness; the marriage and divorce problem; the Mormon problem; the right and the wrong use of the Oath; labor laws for the protection of the rights of women and children; prison discipline; all the Christian usages of our government which are not provided for by law, such as the appointment of annual Thanksgiving days.

There is the closest kind of a connection between what has been designated fundamental and practical reform. In a very important sense fundamental reform is itself practical, since it lays the rock basis on which all real permanent practical reform is to be secured. But the distinction here made is legitimate because fundamental reform means the securing of the Christian amendment, while practical reform means the application of its principles to the various moral issues that arise in the sphere of the activity of the government. No one can possibly labor very long for the Christian amendment as a mere abstract proposition. In every community where this work is carried on there are practical issues before the people demanding settlement. In all such communities there are people of practical minds

who are not content with an academic discussion of the truths involved in the amendment and who wish to know how it will work out in practice. For the National Reformer to shut his eyes to these problems and turn a deaf ear to the demands for knowledge on its practical application is to show that he is not the man for the hour. He would soon find himself without a following or an audience to address. It is because of the intensely practical nature of the amendment itself that practical issues involving its application must be taken up and considered. Moreover, as indicated already, there are critics who persistently misrepresent its practical bearings and applications. In addition to showing that it does not apply in certain cases as maintained by these critics, it must be shown that it does apply in others, since a provision in the constitution that has no practical applications at all is utterly useless.

The Reform we seek is therefore the Christianizing of our government, and the proposed Christian Amendment embodies all that this means. The reforms we seek are such and only such as this Amendment properly interpreted calls for in order that our laws, institutions and usages may be Christian.

AN APPEAL TO THE PEOPLE

That there is need of political reform in the United States is so evident that no person of even ordinary intelligence has any doubt about it. Arguments designed to prove this necessity therefore are superfluous.

That the reform needed does not consist in mere superficial changes, such as putting one set of officers out and putting another set in, is evident to all who do any careful thinking. A reform to be thorough and permanent must go down to the very root of the whole matter of political corruption. The axe must be laid at the root of the tree. The secular system of politics is the root of all political evil. This secular system must be destroyed root and branch. The national constitution must be amended so that the erroneous system which it embodies may be eliminated and the true Christian system introduced.

The national constitution is the voice of the people. It begins with the declaration, "We, the people of the United States, in order to form a more perfect union, * * * do ordain and establish this Constitution for the United States of America." The people of the United States are therefore responsible for whatever is good or bad in the Constitution. To the people therefore this appeal is addressed, calling upon them to amend that document.

But a preliminary question here arises. Who is it that undertakes to present such an appeal? This inquiry deserves an answer. First of all, it is not any ecclesiastical organization. It is true that the church has a mission to perform with respect to nations and governments. The prophets in former dispensations announced messages, not only to the nation of Israel, but to all the nations round about. It would be very strange if God should employ religious embassadors to address His word to nations in former times and utterly abandon that line of activity in this last dispensation. Ministers of the gospel are God's prophets to the nations and governments of the world today. But the prophet does nothing

more than deliver the message. He has no commission to do the practical work of reform. It is not his function to lead the people politically in the work of destruction and construction. He calls the nation to repentance and urges political reformation upon them, but when he has done this his work as a prophet is done. The church therefore has no call to enter the political arena and do the practical work necessary to secure needed reform. It may address the people, it may address the government itself, delivering a message which is no other than the voice of God. But this is the utmost limit of its activity in the political realm. It follows that the appearance before the government or any department of the government of agents representing any denomiation as such, be it Roman Catholic or Protestant, or any federation of these sects, is a trespass upon forbidden ground. This appeal therefore does not come from any denomination of Christians, nor from any combination of denominations.

Neither does this appeal emanate from any political party. There are reforms which parties as such may well undertake. They may and should pledge themselves to uproot all vice and crime within the political domain. They should take their stand against every form and degree of political corruption. They should also declare themselves in favor of all needed fundamental reform. They should declare themselves in favor of the very reform we are now advocating. But since the Constitution is not the product of any political party an amendment to that document should never be undertaken as a party measure. The constitution as a whole and all its parts should be the voice of the people. No political party can ever claim to represent the whole people.

Since this appeal comes neither from the church nor from a political party, whence does it come? The answer is, it comes from a part of the people speaking as Christian citizens. In other words it comes from the National Reform Association. While this Association has not authorized this particular article, it has authorized all that it contains. The present purpose of the editor of the Christian Statesman is to gather up in brief form the great truths embodied in the message which this Association has been sounding forth for more than fifty years.

We have a call thus to speak to the people because the commission has been given by God Himself. If we can ever know the purpose of God from His providences we know that He has raised us up for this very work. It was the civil war that led American citizens to form this organization. From one end of the land to the other, and from the highest national official down to the most humble citizen there was the conviction that as a nation we had forgotten God and that He was judging us as a nation for this sin. It was first proposed to form an organization through the agency of the various religious denominations, but this ecclesiastical effort failed. This was the voice of God forbidding an ecclesiastical movement to secure the needed national reformation. The next effort was to form an organization of Christian citizens, and it met with wonderful success. This was the voice of God sanctioning such effort. "Having abtained help of God we continue unto this day."

This Association, composed of part of the people, now addresses the whole

people of the United States and urges fundamental, political reformation. This appeal is sustained by certain cogent reasons.

First, the Association that now speaks is the remnant that embodies the true principles of Christian political science. These principles have occasionally found expression in the life of the nation, in public documents of various kinds, but they have never been formulated and expressed in the one document in which the people speak. They have never been announced as an essential part of the organic law of the nation. This Association therefore in a very important sense contains the seed from which true Christian civil government must spring. It is the people as they ought to be. It is the Christian nation in embryo.

Second, the Association presents the nucleus around which all the people of the land should gather. If the people are ever to engage in a united effort in behalf of the fundamental change that must be made if the nation is to live, there must be a rallying point somewhere. There must be a beginning made. There must be a movement that will correctly represent the people in the realm of Christian political reform. This is the only movement in all our history that has ever attempted to do this and it does it accurately.

Third, the Association has as the essential elements of its constitution the very principles which should be embodied in the national constitution to make it speak forth the great truths on which all true civil government must rest.

Fourth, if any other association is formed for the purpose of securing fundamental reform it will either take over the principles this association advocates or it will adopt false principles and thus seek to betray the best interests of the country into the hands of our country's enemies.

Fifth, this Association is so organized that sectarian ideas are wholly eliminated, and sectarian prejudices unknown in its councils and activities. No matter what denomination of Christians the people of this country prefer, here is a platform on which they can all unite and on which they can join their efforts in behalf of such reform as is needed to make this a truly Christian nation. Let the whole people of the land therefore consider carefully what the country needs. Let them ponder well the great need of fundamental reform if practical reform is to be well founded and made permanent. Let them remember that the Churches as such cannot do the work most needed in the political realm. Let them note well the fact that no political party is sufficient for these things. Nothing short of a movement by the people of the country can accomplish what is necessary to Christianize our country. Since "We the people" ordain the constitution, "We the people" should unite to secure the embodiment in that organic law of those principles of Christian civil government without which we cannot be called a Christian nation and without which no permanent reform can be secured.

* * *

The war with all its horrors is furnishing Christian people the greatest opportunity of the ages for doing a certain kind of Christian work. That the warring nations lack certain elements essential to the constitution of Christian nations and governments is demonstrated by the war itself. It is the duty of Christian people the world over to sound forth the principles of national Christianity.

ANOTHER MORMON CHURCH PROMISE

During seventeen years, from the winter of 1898-9 until now, the Mormon Kingdom has blocked the effort for a constitutional amendment "to prohibit polygamy and polygamous living in the United States and all places subject to their jurisdiction."

In that period of seventeen years the Mormon rulers have expended a wealth of intrigue, money, energy, and devotion; a lavish outlay unparalleled in modern social controversy. The intrigue has ranged from a brazen bargain with a dominant political party to an abject beseeching for delay. The money expenditure has been largely through the channels of indirection; in the soothing of national feeling by complimentary utterances upon Mormon thrift, etc.; and in the application of lateral pressures upon politicians. The energy and devotion have been given under the usual Mormon discipline, to make the intrigue and the money effective.

Each time that the resolution for the amendment has seemed to have a prospect before congress, the Mormon prophets have made their strategy to suit the immediate case. Let us illustrate with two extremes: the effort of seventeen years ago and the effort of last year.

In the winter of 1898-9, there was a threat by Republican leaders to push for an anti-polygamy amendment. In return for a cessation of that project, the Mormon Kingdom pledged its ablest co-operation to the Republican party in Utah, Idaho and Wyoming. (It shrewdly left out of its pledge, those States where it could make more profit by trading with Democratic leaders). The terms of that cold-blooded deal were fully maintained by both sides.

In 1914, the Massachusetts Council for Patriotic Service, of which Mrs. George W. Coleman is president, was relying upon Senator John W. Weeks, of Massachusetts, to push through the United States Senate the anti-polygamy resolution which he had introduced. He did not push it; for the reason, stated by himself, that Senator Sutherland, of Utah, assured him the amendment was quite unnecessary!

These two cases demonstrate the wide range of Mormon intrigue; from the control of a great party's action to the absurd excuse supplied to an individual senator.

But during the present year, a new and potential movement is occurring in behalf of the amendment. Millions of citizens are determined for it. Nearly all the great Christian and patriotic organizations are demanding it. Both citizens and organizations are united upon one plan, and practically under one leadership. The National Reform Association is promoting a definite work in every State and in every congressional district of the country, to have the people make their own instructions to their servants at Washington.

The people are requiring of their individual senators and representatives a favorable action on this amendment. The demand does not go up as a wholesale petition to congress, to be dumped among unheeded rubbish.

It goes as a personal request from a senator's or representative's own constituents; asking him if he will support the amendment, and if not, why not.

The Mormon Kingdom is in deep alarm. It could manipulate some of the politicians of both parties. It could interpose its strategies and its energetic precisions to deflect or to nullify a mere general and perfunctory appeal to congress. But the Mormon Kingdom fears now, as it has always feared, the aroused intelligence and conscience of the American people. The old bargains, intrigues and financial expenditures are not sufficient now to protect Mormon offending. And yet it has still another policy which it adopts as a last resort.

That policy is apparent surrender. More than once it has been effective, when every thing else had failed. And the desperate alarm of the Mormon prophets is shown by their flying to this final refuge: They offer to conform to the laws and institutions of this country, so far as polygamy is concerned.

In the Mormon church Desert News, Semi-weekly of October 28, 1915, is a long editorial, dealing with the public movement against Mormonism. The editorial closes with this significant paragraph:

> The Church has no need to apologize for anything in any way concerned with its restoration and re-establishment in this age, with its plan and doctrines, nor with the conduct of its spiritual and temporal affairs by those called to leadership from the beginning to the present time. The Church and all it is is its own vindication. It is not called upon to defend itself against these attacks. The "Mormon" people recognize that in the present organization of society respect for and obedience to the laws of the land must prevail. The Church as an organization and its members as individuals respect and obey the law, and the courts and councils of the Church lay a heavy hand upon those who transgress, excommunicating and withdrawing the hand of fellowship from those found unworthy. Those who now attack the Church have a greater field for their labors in the regeneration of their own souls.

That seeming surrender to the laws is in line with information and inquiry received by The Christian Statesman in many letters and personal visitations from Salt Lake City. The gist of this information and question is: "The Mormon church is genuinely frightened by your Crusade. It is planning to re-state its attitude on polygamy. It is altering some of its texts and changing the dates on some of its books. The prophet has ordered no more polygamous marriages for the present, until the clouds roll by, unless in some special case under his own permission where detection is impossible. It will soon make a loud protestation that it has cleaned out polygamy and that there will be no more. It will announce a solemn intention to abide by the laws. For business and political reasons, practically the whole non-Mormon population will endorse the Mormon claim, or be silent. Can the church stave off the constitutional amendment? Is the church sincere? It never has been. No reform has ever come voluntarily from within the Mormon church. No enforced reform has ever lasted longer than the Mormon leaders felt the pressure from the outside. Don't give up your efforts,

but get the amendment out of this congress. The Mormon church may even pretend to favor the amendment, in the hope of lessening your zeal for it and in the hope of getting it into a fatal legislative tangle at Washington."

The great anxiety of our many correspondents and visitors may be quieted at once. The Crusade will go on.

The anti-Polygamy amendment is necessary; to punish polygamy, if the Mormon church persists in its practice; and to keep the Mormon church sincere, if it is now making a new renunication in good faith.

So much for the Crusade. But is the Mormon church sincere? The Christian Statesman would be glad to believe that the Mormon leaders, without waiting for the constitutional amendment and animated by conscience and prudence, had decided to eliminate polygamy forever from their system. Such a step by them would give hope to the country that the blasphemous treason, of which polygamy is the awful fruitage, must soon be abandoned. Evil, horrible, unbearable, as is polygamy; it is an incident of the irresponsible despotism of the Mormon Kingdom. The continuance is proof that the prophets continue to hold themselves outside the laws of Christ and of civilization. An abandonment would indicate that The Crusade is bringing them to their senses.

We have no way of determining the sincerity of the Mormon prophets in this crucial hour, except by a careful consideration of the record.

The whole history of Mormonism is one of fraud and duplicity. From its false claim of an inspired Book of Mormon, in 1830, to its pretence of a public accounting of its trustee funds last April; it has been guilty of most glaring falsehood and evasion. Its claims are disproved in the one case by the world's scholarship, and in the other by mathematics. And so with a thousand things which intervene between these two dates. But there is neither space nor occasion here for a detailed recital of Mormon church perfidies.

The record might have been all bad up to this date, and still the Mormon church might now be making a sincere effort to get rid of polygamy. And to test that, we shall examine only the modern record of the Mormon church on this practice, and the personal record of the present prophet Smith and his first Counsellor Penrose who are managing the immediate strategic opposition to The Crusade.

I.

The Church: In 1890, the Mormon church abandoned (or pretended to abandon) polygamy by a "revelation" through the prophet. That "revelation" was called The Manifesto. The country accepted it as a promise that the Mormon priests would not engage in new polygamous marriages, would not continue polygamous living under former marriages, and would not encourage polygamy by teaching it as a divine command. That was the most solemn act of the Mormon church. It had the largest consequences, of all proceedings by that institution.

After statehood was granted to Utah, in 1896, the church openly violated its promise. It has continued the violations up to this year 1915.

Is its present renewed renunciation a sincere one? Or is this merely another strategy to prevent a constitutional amendment? Let the intelligent reader judge.

II.

Joseph F. Smith: This is Mormonism's "prophet, seer and revelator to all the world." In 1890, he was an outlaw. By act of congress he had been disfranchised. He was in exile and almost in poverty.

But The Manifesto of 1890 gave to him an opportunity to plead to the government for mercy. He signed a petition to President Benjamin Harrison asking for amnesty. He pledged his "faith and honor" that for all the future he would obey the laws against polygamy and polygamous living. Later, President Harrison bestowed the amnesty; restored Prophet Smith to his citizenship; and lifted all prosecutions against him. The President in his proclamation of amnesty made it applicable to Smith only upon condition that Smith should keep the covenant. Prophet Smith passed from outlawry to citizenship; he exchanged exile for home. Then he broke every condition of the amnesty. He has been breaking every condition from 1896, up to this year 1915. Of his forty-three children, born in polygamy, twelve have been presented to him by five polygamous wives since he made that solemn covenant to cease polygamous living.

Is he sincere now in his repetition of his pledge? Or is he seeking to ward off a prosecution under the federal statutes? He has defied and flouted the nation. Is he now converted against polygamy? Or is he merely afraid of its consequences?

Let the intelligent reader judge.

III.

Charles W. Penrose: This is one of the Mormon church first presidency. For many years he has been its most resourceful and conscienceless plotter. He has been a responsible authority in the violations by the church of its promises. He has broken the conditions of the general amnesty.

But Assistant Prophet Penrose has on his record one special infamy of which he has always boasted; for which he has never expressed regret; and the continued glorification of which gives some enlightenment upon his present motives. During President Cleveland's administration, Charles W. Penrose, claiming to be a Democrat, cultivated a friendly relation with prominent party men in Washington. To them he acknowledged that he had been a polygamist, but said that his relations had been established more than twenty years earlier. He was now desirous of obeying the law, he said. And through his Democratic friends, he obtained a full special amnesty from President Cleveland. The record shows that President Cleveland supposed that Penrose's latest polygamous marriage was more than twenty years old; and prosecution for the felony of a marriage that old would be barred by the statute of limitations. In reality, Penrose's latest polygamous marriage, to Romania B. Pratt, was less than three years old. He was in danger of indictment by the United States for a felony. He was in danger of a long term of imprisonment. But he was saved from all this by the amnesty which

he procured under false pretences. Penrose betrayed the confidence of his big Democratic friends. He abused the generosity and the trust of President Cleveland. And he went his way, free, exulting in the trick wrich he had perpetrated.

Is Charles W. Penrose sincere in the new declaration of the Mormon church concerning polygamy; this apostle who exults to this day in the "cleverness" with which he fooled Grover Cleveland?

Let the intelligent reader judge.

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After considering the record of the church and its chiefs, let us take into account (as the most valuable test of sincerity), the mental attitude of the Mormon prophet and priests. They are unrepentant; they offer no apology. Their official organ claims that the church and its leaders have always been right.

The insolence of the Mormon prophets in claiming that they owe no apology to this nation, is almost conclusive proof that they are still insincere as they are still unrepentant.

Vernon J. Danielson, the young elder recently converted from Mormonism, has summed up the case against the prophets in this way: "They are the most unconscionable hypocrites in the world."

J. S. M.

Special Articles

OUR NATIONAL OBLIGATION

Rev. W. E. Archibald, D.D., Ph.D.

The Nation is under obligation to make a constitutional acknowledgment of God as Sovereign, of Jesus Christ as King, and of the Bible as supreme law.

Looking at the first part of our subject it is inconceivable to think of God creating the universe without plan or purpose to rule over it. It is inconceivable to think of God withdrawing from the universe He created and becoming only a spectator of it. It is also inconceivable to think of the universe continuing to exist independently of its Almighty Creator and Sovereign God.

Look where we will over the face of nature and we see the indubitable evidences of divine Sovereignty in the reign of Law. For example "there is not a leaf placed upon a giant tree or the tiniest plant but after a certain order; so that the student of these things can tell before hand, even if he only sees the seed, how it will grow. Also the animal creation has been developed after a certain plan. There are a few great types and forms from which it does not vary, so that when we give a man skilled in these matters but a single bone, he will reconstruct the skeleton. The chemist also is perfectly sure that acids and alkalies will act in the same way every time under the same conditions. We learn that all the facts in nature stand in a certain relation to each other and will admit of no other. "Nothing can move or change this reign of law in

nature because the Sovereign Authority of God is behind it."

Again it is inconceivable that the human race should have developed into communities, nations and civilizations without God as the final and Sovereign source of all Authority. "There is a deep sense in which government of the people is government from on high." We are told that the basis of all government is God's will. We are told also that the consent of the governed is the true basis of authority in civil affairs. At the last analysis these two bases are the same. Government of an enlightened and conscientious people cannot be made effective by their consent except by the surrender of conscience to government. For "it is God that speaks in conscience, hence it is God in an enlightened and conscientious people, which is the basis of government. And when God ceases to speak in the voice of the people, nations drop to the bottomless disorders of anarchy."

"No people has greater need of a thorough knowledge and sober judgment of their relations and obligations to God than the people of the United States. Dazzled it may be by success, and elated by past growth in territory, population, and wealth, the nation needs the balance which comes from a wise and rational remembrance of the days of old."

In this connection "Americans ought to remember that the chief forces operating in American Colonial life were religious, and while they were by no means homogeneous, they were yet one in their concentration upon the fundamentals of the common Christianity. For the founders of this nation were Christian men, and the nation they founded is a Christian nation."

Therefore in view of the fact that we have not made "a Constitutional Acknowledgement of God as Sovereign" of the people, may our prayer be, "God of our fathers preserve us lest we forget." Forget what? "Lest we forget God's hand in our national prosperity. Lest we forget that this Republic is not the offspring of irreligion. Lest we forget that the men who laid the foundation of this Republic hallowed it with prayer, and baptized it with their blood. Lest we forget that our faith in God constitutes our chief strength and our greatest security. And lest we forget that God in His gracious purposes has for this land a great and world-wide mission."

Where else can we find the final Sovereign Source of Authority over the people? We all know that Executive functions, Legislative action, Judicial judgments and Church organizations all have authority over the people, but it is not in any one or all of these combined that we find our final Sovereign Source of Authority. Where then do we find it if not "in that government by the still small voice that speaks in the closet of devotion; and in that government where holy creeds are transmuted into holy deeds; and in that government by imitation of the mind that was in Christ; and in that government by self-surrender to the self-evident. These and these only are the forms of authority which are final, and will endure. And because of this "the church and all free populations must be taught in politics to hew to these lines. Then Christians, not only in one nation but in all nations, will clasp the globe as a political, social and moral

unit, and so reform the vexed ages, that the voice of humanity shall echo God.

So shall our voice of Sovereign choice
Sound the deep bass of duty done,
And strike the key of time to be,
When God and Man shall speak as one."

Christ the King is the 2nd part of our topic.

Many things are clearly taught in God's Holy Word concerning Christ the King. Among these the Bible is clear on this that the Messiah would come and did come as "The Prophet," "The Priest" and "The King." 2nd. The Bible is clear that the king of the Jews would be born in Bethlehem and that He was the rightful heir to David's throne. It was in Bethlehem Jesus the Infant King was found by the Magi that came from the east saying "where is He that is born King of the jews for we have come to worship Him?" 3rd. The Bible is clear that when Jesus began His public ministry He sent His disciples forth to tell the people "the kingdom of Heaven had come." 4th. The Bible is very clear that Christ taught laws, precepts, and principles to govern the conduct of the citizens in His kingdom. 5th. The Bible is clear that Pilate the Roman Governor honored Christ as King when He placed that inscription on the cross "This is Jesus the King of the Jews." 6th. The Bible is clear that Christ's Mediatorial Kingship is broad enough to include the human race.

Nothing is more clearly taught in the Bible than this that Christ would come and did come as a King; and coming as a King He was to have a crown, a throne and a kingdom. But how was the Christ to gain this crown, throne and Kingdom? He plainly tells us that it was not His purpose to gain these by the conquest of the sword for "His kingdom was not of this world." This has led some to think Christ's kingdom with its laws, blessings and penalties was a spiritual kingdom, and so it is, but that kingdom is likewise visible and social and far reaching in its influence over the world. For this kingdom over which Christ is King has to do "with every phase of human life, and touches for good every human interest." For example this kingdom over which Christ is King" is related to marriage, to the family, to the home, to education, to our physical welfare, to the development of our national resources, to transactions of business, to the accumulation and use of property, to industrial problems, to man's social and political affairs, to the state, to laws, manners, customs and amusements, to literature and art —in a word to all forms and aspects of the life of man on this earth and to all institutions of society; so that commerce, railroads, printing presses, inventions, wealth, and our whole civilization are all aiding Christ" in His triumphant march across the centuries. Nothing is more clearly taught in the Bible than this that Christ is the King of kings before Whom every knee shall bow.

This is a truth that finds illustration in the action of the Senate at Washington during the days of the civil war when by resolution God's blessing was sought in Christ's name. Referring to that scene some one says "the darkness which hung over the land had seldom been surpassed in any nation. The armies of the north had been repeatedly defeated. The people were burdened with taxes and stricken with grief, and harrowed by treason. The public

debt had mounted up until the public credit had reached the lowest point in the history of the republic. The soldiers had not been paid for six months. Depressed, beaten, penniless, the army had been weakened in its morale, and two hundred soldiers were deserting every day. More terrible than all this was the bleeding heart of the people, weeping over their desolated homes, and their loved and lost ones. Later, writing on this period, Horace Greely said, 'perhaps the very darkest days the Republic ever saw were the ten that just preceded the 4th of July, 1863, when our oft beaten army was moving northward.'

Bowed under their crushing burdens, the people turned toward God. And over the land there were gatherings and conferences for confession and prayer held with this object in view: 'to bring the nation to repentance toward God, and to faithful administration of the Government according to the principles of God's Word.'

"God heard their confessions and He answered their prayers. The Lord Christ came to the Senate of the nation. He spoke by the heart and tongue of Senator Harlan of Iowa, who arose in the senate chamber and presented the following notable resolution:

'Resolved, That devoutly recognizing the Supreme Authority and just government of Almighty God in the affairs of men and of nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justice of their cause, can prosper without His favor, and at the same time deploring the national offenses which provoked His righteous judgments, yet encouraged, in this day of trouble, by the assurance of His Word, to seek Him for succor according to His appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States by his proclamation to designate and set apart a day for national prayer and humiliation, requesting all the people of the land to suspend their secular pursuits and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating Him to enlighten the counsels and direct the policy of the rulers of the nation and to support the soldiers, sailors and marines and the whole people in the firm discharge of duty, until the existing rebellion shall be overthrown and the blessing of peace restored to our bleeding country.'

This resolution should be noted as one of the distinct occurrences when Jesus Christ was openly acknowledged as the only way of access to Almighty God, by the formal legislators of this nation. It was passed unanimously on March 2, 1863. President Lincoln issued the proclamation requested, called the people to a day of national prayer and humiliation. The people responded. God heard their prayers, and looked upon their sorrows. The scale of the war was turned. Stonewall Jackson, the great back bone of the Confederate army, and a noble man fell mortally wounded. Lee carried the battle into Pennsylvania. Gettysburg was fought. Vicksburg fell, and finally Lee surrendered. Now what Christ as King has done can He not do again? Then why not again honor Him as the mediatorial King of the nation?

For is it not true as some one says "that Christ is the biggest fact in the universe. He is the inspiration of all

progress, the key to all revolutions, the secret of all the health waves, moral, political, industrial, that sweep over our civilization." This is the Christ that taught the Golden rule giving "equal rights and complete justice to all men." This is the Christ that stands "for the protection of the home by His standards of purity; and He stands for abolition of enforced and degrading poverty; and He stands for the observance of one full day's rest in seven; and he stands for the most equitable division of the profits of industry that can be devised. "This is the Christ that comes to all classes and conditions in life saying, "Open the door and I will come in and sup with him and he with me, for without me ye can do nothing."

The Bible as Supreme Law is the 3rd part of our subject.

Is the Bible our Supreme Law and final court of appeal? An answer to this question may be found in "the literature of the Jews which is far more exclusively religious than was the case among any other people. Their books are as a whole more sacred, more exalted, more precious, more universal, more diffusive and penetrating, more indispensable to the human race, more profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, than any other book which the world has ever seen or known. They contain as no other books contain, all things necessary to salvation; they reveal, as no other books reveal the will of heaven. This being true of the literature of the Jews how much more is it true of the revelation Christ brought in the New Testament which stamps the Bible as the final court of appeal in all matters pertaining to salvation and eternal life.

Again we ask is the Bible our Supreme Law? We find an answer to this if we look at the teachings of the Bible in its relations to the general principles of legal science. "It would be difficult to find any intelligent person that would dissent from this statement, that the two tables of commandments written by Moses contain in a general form the vital principles of all modern legal science, judicial, national and international."

It was this exalted legal philosophy of the Holy Scriptures that led such master minds of legal science as Blackstone, Somers, Marshall, Story and Kent to become reverent admires of God's Holy Word. How could it be otherwise when we recall that Bible Christianity is the companion of liberty in all its conflicts the cradle of its infancy and the divine source of all its claims.

"Roman law which lies at the basis of nearly all European law, never could have been what it is except for the influence of Christianity." Also "The present constitutional law of Great Britain owes vastly more to the Bible than is generally supposed. Every student of legal science and history knows that the laws of Alfred and of Edward the Confessor, and even those framed as late as the days of Coke continually cited the Scriptures as ultimate authority." In this connection may I ask, "have any of the general principles of the Roman law, and of the Constitutional law of England been outgrown? Are they likely to be? If not, is not the Bible (from which these laws get their strength and authority) likely to re-

main the fountain of all law and the final court of appeal?

We may say what we will to the contrary, the fact remains the same that "all true civilization rests upon law; and all law must rest ultimately on the Will of God." For as some one says "A physical, intellectual, and moral Order such as exists in the Universe cannot be explained by the powers of matter. It must be explained by mind. The plan of the universe must have existed before it was executed. A plan in existence and not executed is a thought. But there cannot be thought without a thinker. There is therefore in the universe a Thinker not our selves. This Thinker is both a person and a Moral Governor. As both Creator and Governor this Person is identical with the single, unconditioned, eternal Personality revealed in the creation of mind, free-will, and conscience in man's personality. Now this eternal, righteous, personal, self-existent, unconditional power is God." God's law is supreme. All must bow to it. The angels that keep it not are cast out. The man that obeys it not is condemned. And the nation that will not recognize it is broken. Hence back to this Supreme Law of God we must go for mankind cannot do without it. Happiness is our being's end, but happiness belongs to righteousness; and righteousness is found in the Holy Scriptures which is God's Supreme Law and court of final appeal. Then will we have a legal basis on which to build a nation for the glory of God.

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Help to increase the circulation of the Christian Statesman and thus promote the cause of national righteousness.

STANDING IN THE GAP

T. H. Acheson

A striking passage in an ancient prophecy reads thus: "And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none." These are the words of God through his prophet Ezekiel in the land of the Chaldeans, and their background and interpretation are the moral condition of Jerusalem and Judea. The picture which the prophet draws is exceedingly dark. Wickedness is rampant in the land. Priests, prophets, princes, and people, are all involved. The land is in great danger because of the wrath of God. He is represented here as looking for human instrumentality to make better the conditions: "I sought for a man among them, that should build up the wall." He wanted another Nehemiah to rebuild the spiritual walls of the city. He wanted reformation; the restoration of character. And then he adds the significant words that he sought for a man that should "stand in the gap before me for the land, that I should not destroy it." God represents himself as an invader who is coming against Israel for their sins. An intercessor is needed, one who will stand before the divine invader, that he shall not destroy the land; but the sad fact is that no such intercessor and deliverer is found, and therefore God's indignation is poured out upon them.

The particular purpose of this article is to emphasize the second thought above mentioned from the text, the standing in the gap before God, human intercession as a means to prevent the divine wrath from coming

upon the community and the land. God wants the intercession of men. It is part of his plan for the preservation and development of the world. It is essential. The plain implication of the text is that if some man with mighty faith and earnestness had stood before God in the breach in this dark hour, the land might have been spared. It is true that Jeremiah the prophet was in this city of Jerusalem during the latter days, and his troubled soul had gone up in prayer to God for his people drifting so swiftly to destruction. But it is to be also carefully observed just here that Jeremiah was told at least three times not to pray for this people; and that God at one time said to Jeremiah, that though Moses and Samuel, men of such faith and power with God, stood before him, yet the divine mind would not be favorable to this people. But this latter fact only goes to show that the day of grace for a nation may end as surely as for a man. Certainly loyalty to this verse before us requires us to interpret it to mean that prayer is a specially effective means, a mighty power, to avert the divine wrath in an hour of impending calamity. Surely this significant truth grows right out of this verse, that the welfare of a nation, the safety of a nation, the very existence of a nation, may hinge upon the prayers of the people; more than that, may depend upon the prayers of a few faithful people of God; nay, even, may depend upon the intercession of one great man of God, like Moses.

Do we find as we turn the pages of this Word of God any passages more or less similar to the one we have quoted at the beginning? In the wonderful prophecy of Isaiah just after a picture, painted as dark as this one concerning prevailing moral conditions, we are told that God as he looked over the land saw no man who would stand up, and wondered that there was no intercessor in such a needy hour, and therefore his own arm brought salvation unto him. We turn another page and we hear God's voice saying to the watchmen on Jerusalem's walls: "Ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." We turn another page and we hear the prophet regretting that there is none that calleth upon God's name, in the midst of prevailing wickedness, none "that stirerth up himself to take hold" of God. In the passage referred to before in Jeremiah, while God says that his mind would not be toward this people, even though Moses and Samuel stood before him in supplication, yet these very words distinctly recognize the great power of prayer as a means to effect divine action in public life. Once again Jeremiah asks God to remember how he had stood before him to speak good for his people, to turn away God's wrath from them. But the most remarkable verse concerning prayer as a means of national deliverance is found in the 106 Psalm where the words follow a statement concerning Israel's great sin in worshipping the golden calf. We read that God said he would destroy them, "had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them."

Even Christian people are slow to learn the utility of prayer; its pre-eminently practical nature; that it is a concrete, working force in this world; that it is a direct and effective

instrumentality in the world of affairs. There are some who appear to regard prayer as somewhat of an atmosphere, a hazy, indefinite exercise, a source of comfort in the hour of affliction; and they also apparently look upon a man given to much prayer as a sort of recluse, not a man of affairs, not a man of action, but as almost a lazy kind of man who would throw the burden of responsibility for this world's work and difficulties over upon the shoulders of omnipotence. Now it is highly important for us to grasp far more clearly than we do the fact of the practical nature of prayer; and that it is not merely a means for securing individual salvation; pardon, protection, guidance, and comfort; but a great means for changing world conditions.

There are many other means, some may say, that are more concrete, and direct, and effective. There is the Church, this great organization in the world with the divine commission behind it. There is the Bible, God's permanent voice in the world. And there is the preaching of the gospel, and the sanctuary, and the Sabbath day. The good life of the Christian man, his money that transmits his power everywhere, his co-operation with others; committees, conferences, conventions. All these are most valuable means, essential means, in the world's progress, but the list is incomplete without prayer. It is just as concrete, direct, and practical as any of these mentioned. Prayer is man's clasping hands with God for the redemption of this lost world, to deliver it from the power of Satan and to bring it into loyal subjection to its rightful king, Jesus Christ. Not more certainly does the Germany Emperor put the machine gun into the hands of his soldiers that therewith they may conquer Europe for Germany than did Jesus put the prayer, "Thy kingdom come," into the hearts and lips of his followers that therewith they might bring this world to him.

Now do we find any instances of prayer's changing the current of public affairs; where prayer affected greatly the tide of national events? The Word of God is full of them. Abraham, as he stands with Jehovah where he may look down toward the doomed city of Sodom, intercedes in its behalf, and while he did not save the city, he secured all he asks. We follow him with rapt attention as he goes down the numbers, from fifty to forty-five, to forty, to thirty, to twenty, and to ten; and who knows what Abraham might have secured from God had he gone on down to five and then to three? When Amalek comes against Israel at Rephidim Moses sends Joshua with his soldiers to fight and he himself goes up to the top of the hill to intercede. All honor to valiant Joshua and his brave soldiers; but Moses is the dominant figure in the record. Moses' prayer on the top of the hill was more effective in routing the Amalekites than Joshua's sword down in the plain.

There is no more striking illustration of the truth that we have before us than we find in Israel's experience at Sinai. When they have sinned most grievously against God in worshipping the golden calf, God said to Moses: "Let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." That was surely no idle threat on the part of God. It was a moment of most imminent peril for the nation of Israel. Then Moses

stepped into the breach. Hear him beseech God! The pen of inspiration devotes three verses of the permanent record of the Bible to that prayer. How he pleads for the honor of God in what the Egyptians will say if God destroys Israel! 'How he pleads the covenant with Abraham, Isaac, and Israel!' He reminds God how he had promised to make the seed of Israel as the stars of heaven for multitude, and how he had promised to give them the land of Canaan. And then we read that Jehovah repented of the evil which he said he would do unto his people. Moses' prayer was not simply going through the motions. It was no mere matter of form. It was necessary to save Israel from destruction. It was as necessary as the shield held before the soldier to ward off the arrow of the foe. Recall those significant words of the 106 Psalm, how that Moses God's chosen stood in the breach to turn away his wrath lest God should destroy them. A fair interpretation of these words would require us to believe that Israel's history would have ended right then and there, had it not been for the earnest intercession of Moses.

A similar event is found in the history of Israel at Kadesh after the spies have reported concerning the strength of the people and their cities. The Israelites in their discouragement and cowardice rebel against God and Moses, and they speak of stoning Caleb and Joshua. Then God says to Moses: "I will smite them with the pestilence and disinherit them, and will make of thee a nation greater and mightier than they." It is hard for us from our view-point to perceive the position of peril in which Israel now was. God was not meaning merely to frighten. It is in no sense a denial of the divine decree to say that it certainly appears that Israel was in danger of immediate destruction. Moses again steps into the gap to hold back the divine invader. His intercession is considered worthy of being given seven verses in the permanent record of inspiration. How he pleads! He tells God that the Egyptians will hear of it, and they will tell others. He reasons with God. He tells him that the nations will say that he was not able to carry out his purpose with his people. He pleads God's loving kindness; and then he says: "Pardon, I pray thee, the iniquity of this people." And then we hear God say: "I have pardoned according to thy word;" that is, Moses secured the deliverance of these sinning people. What else do the words mean?

Again and again in the history of Israel under the Judges do we find the same truth. These great facts are seen in letters of light in that book; that the nation sins; that God punishes for it; that in their distress they cry unto him for help; and that he hears, and delivers them. It is so in connection with Othniel, Ehud, Deborah, Gideon, and Jephthah. Prayer saves the nation. Prayer shut up the heavens in Elijah's day, so that it rained not. Prayer brought down fire to burn up the sacrifice on Mount Carmel. Prayer opens the heavens and brings the long drought to an end.

Again prayer appears as a force in national life in the days of Asa, king of Judah. Zerah the Ethiopian comes against him with a tremendous army. Asa the king, representing the people, appeals distinctly and earnestly to the God of battles. "Help us, O Jehovah our God, for we rely on thee, and in

thy name are we come against this multitude." Asa and his people fight, yet it is not the fighting but the prayer that is made prominent in the divine record. God wants to show us what prayer will do. It was prayer more than the sword that won this victory.

Turn over a few pages and come to Jehoshaphat's day. Moab and Ammon come against him. What does Jehoshaphat do? He is not idle. But there is nothing said about spears and shields and bows and arrows; not a word. Such things are not out of place at times in defending one's country, but they are not mentioned here. No, but God in his Word devotes nearly half a page to tell us that the king and the people went up to the temple to pray to him, and we are told what he prayed. It was a dark hour for the Moabites when Jehoshaphat offered that prayer. Prayer to Jehovah was a weapon they did not know how to use; and they melted away before the power of God in answer to that prayer like snow before the sun.

What a striking instance we have of the power of prayer in national life in the days of Hezekiah king of Judah! See the great hosts of the proud Sennacherib around the city! Who can withstand him? Hear him defy the living God! Hear his taunt that they cannot put riders on two thousand horses, even if he should give them to Israel! Read that impious letter of Sennacherib. But it was a good deal darker hour for Sennacherib than it was for Hezekiah when the latter takes that letter into the house of Jehovah who had been defied. Hear Hezekiah pray! It is a prayer our young people would do well to memorize. "O Jehovah, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth. . . . Incline thine ear, O Jehovah, and hear. . . . Now therefore, O Jehovah, our God, save thou us, I beseech thee out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone." That prayer brought the angel who in one night destroys one hundred and eighty-five thousand men and sends the defeated king of Assyria back home to his own land.

One more Biblical incident will be sufficient in this connection. Nehemiah, the Hebrew cupbearer to the King of Persia, learns of the sad condition of affairs at Jerusalem. The tidings burn into his soul. He is so affected that he sits down and weeps, and his sorrow continues for several days. He fasts and prays before the God of heaven. Read that earnest prayer preserved through the centuries for us. When he goes before the monarch in the performance of his duties the king says to him: "What is the matter? You are not ill. Something must be worrying you, Nehemiah." And when he tells the king, the kings asks him what he wants. Then we read this most significant little sentence: "So I prayed to the God of heaven." Right there on the wireless line of prayer a message of appeal for help sped up to the throne of God. And God heard and Nehemiah went all the way up to the city of Jerusalem and rebuilt the walls. Prayer was the great human means that sent him.

Now mark the truth that looms up large in all these events mentioned, that prayer is a most potent force in national life, a most efficient agency in turning the tide of national affairs. It turns away the divine wrath. It moves the hearts of kings. It delivers from

enemies. It brings peace and prosperity. It is a tremendous force in world affairs. But some one will say; "These instances are from Old Testament times, and the days of miracles. We cannot expect such remarkable interpositions now." But if we examine these accounts we will find that many are entirely devoid of the miraculous element. God heard much as he hears prayer now. True, in the case of Elijah fire came down in answer to his petition, and we do not expect any such manifestation as that now in answer to prayer; yet James in the New Testament referring to the rain in Elijah's day, reminds us that Elijah was a man of like passions with us, and also in the same connection he tells us that the supplication of a righteous man availeth much in its working.

It is right in point for us here to remember the place prayer had in the great civil war in our country. The Union armies did not succeed at first. McClelland, and Burnside, and Pope, and Hooker did not succeed. Was there any development in that hour that brought God more distinctly into the problem? Recall the conference of Christian citizens at Xenia, Ohia, in February, 1863; and the similar one at Sparta, Illinois, at almost the same time. Recall Senator Harlan's resolution in the United States Senate, though he knew nothing of these preceding conferences. His resolution devoutly recognized God in the affairs of nations, and that we should approach him through Jesus Christ; and requested the President to appoint a day of "national prayer and humiliation." This resolution was unanimously passed by the highest legislative body of our land; and the President appointed April 30, 1863, as such a day of national prayer. The people cried to God then; and afterwards. Abraham Lincoln prayed to God, as he may often have done before for the same cause. He said: "I went into my chamber and prayed to God mightily for victory at Gettysburg. I told him we could not stand another Fredericksburg or Chancellorsville. I told him it was his cause and his country that were at stake." The battle of Gettysburg was won, and the war in the end was decided in favor of the Union and freedom. Prayer before the war, and during the war, prayer in the room of the humblest Christian and in the public sanctuary, had more to do with bringing that great war to a proper conclusion than all the armies of Grant and Meade and Sherman.

It is specially encouraging to recall in this connection the report that President Wilson recently entered a cabinet meeting with serious countenance and said to the members present: "I do not know whether you men believe in prayer, or not; but I do." And we are told that then and there he kneeled down with his associates in the government and asked the guidance of God. In these trying hours he felt the need in a peculiar sense of the divine aid.

Now let us just here begin to bring these previous considerations to a practical focus for the present hour. We are in the midst of an unspeakably great world crisis. The longer it continues, the worse it becomes. The world is sorely wounded. We had thought it was growing better. We had seen the influence of the church and the gospel in our own country. We had seen their influence in Europe. Gospel fires were being lighted all

over the world. Then the war cloud suddenly burst, and Europe is being now drenched with blood. Millions upon millions of men are engaged in death struggle. The clouds and the seas, as well as the trenches on land, send forth their missiles of death. Thousands, ten of thousands, hundreds of thousands, of fathers, brothers, and sons, have already fallen and are sleeping beneath the sod. As we meet at home in peace and quiet thousands of boys, as intelligent and fair as those in our own homes, are gasping out their lives in agony. Our souls are horrified, sickened, appalled. If angels in heaven could be sorrowful, they would be weeping these days. It almost seems as if God has forgotten sinning, suffering, dying Europe. About nine hundred millions of the human race, or nearly two-thirds of the people of the world are involved! We can not read without deep emotion of the Russian lines being driven back, back; of England's internal strife in the face of such imminent danger; of France fighting with her back to the wall; of the great numbers of Germans and Austrians that are perishing on the field of battle; of the downtrodden, desolate, starving Belgians; of the terrible slaughter at the Dardanelles; of little Serbia being remorselessly crushed; and of the starving Poles and the persecuted Armenians. Do we at times feel like saying: "O thou sword of Jehovah, how long will it be ere thou be quiet? put up thyself into thy scabbard; rest, and be still?" The times are out of joint. This is no hour for pessimism, and we know that Jesus Christ is on his throne; but for some wise and inscrutable reason he has given his sword a charge against the nations, and he is allowing Satan widespread success in this present hour. It is not wise to say that things are all right. Things are not all right. No such foolish optimism is going to meet the situation. Things are tremendously wrong. The world is surely walking in the shadow to-day, and this is one of the darkest hours that the world has ever seen. It behoves us to walk softly.

How will this tremendous world situation be met? How will this great war be ended? How can it be so ended as to serve the cause of the kingdom of Christ? so ended that it shall not begin again? Should we just let it alone? Fire will burn out some time. Yes, but whose house will it consume, yours or your neighbor's? Is it sufficient to say that God will work out matters in the right way? Surely he is behind everything and will guide his own world. But that is not altogether the right kind of faith. God is behind everything, but God has not since the beginning of history followed miracles as a rule, nor worked independently of man whom he created and set in the Garden of Eden to till it and to work out a Christian civilization. Conditions in the world are not going to be better till God's people make them better; until God, through his people, makes them better. He has other means, of course; but human instrumentality is an essential part of the divine plan.

How then through man? By the dissemination of the truth, the preaching of the gospel, the transmission of ideas, by all the work of the church at home and abroad; the use of men and means. And as to the immediate problem of war, men working for God can do much. Mediation is important; if we can get the chance as a nation to

mediate at the right time. Treaties are important; if nations only can be brought to keep them. Disarmament should be considered; but who will disarm first? The Hague Tribunal is a worthy institution. There are very many things God calls upon his people to do in bringing this world to himself, and in bringing this war to a righteous conclusion.

But one of the absolutely essential means, one that precedes and outweighs many others, one that is more effective than either effort or money, is prayer. The future of the world and the right cessation of this great war depend upon the prayers of believers. "Thy kingdom come" means more than armies or navies or kings' cabinets or boundless material resources. Prayer is a key to unlock the door of difficulty. It is a hinge on which the world's future turns. God wants all believers to stand now, in the gap before him, for this sinning, suffering world. The very walls of Christian civilization are being broken down. God is looking for intercessors. Are we standing before him in this crisis of the world's history? Ten believers on their knees are more potent in the present hour than a thousand warriors armed cap-a-pie and springing into the conflict. A thousand Spirit-filled Christians interceding in this present crisis are immeasurably more effective for the right ending of this conflict than a million of the best soldiers of Europe.

This imperative duty of prayer in the present world crisis comes with peculiar solemnity to the Christians of America. We are distant from the conflict and are not involved in it. We can look upon the problem with less prejudice than the combatants. A recent visit to Canada enabled the writer to perceive how participation in the conflict affects the judgment. Moreover, we have much Christian light in this land, and should understand, and do understand, much of the will of God for the nations of the earth.

So let us pray that God's heavy hand of chastisement may be lifted from Europe and the world, that nations may come to perceive their accountability to God, that they may repent of past and present sinfulness, that rulers may remember their obligations to God and to their people, that cabinets may call Jesus into their council chambers, that right and not might shall triumph in this war, that peace shall come on the basis of international righteousness, that selfishness and hate may vanish from official life, that all plans for peace shall be subordinate to God's law and in harmony with it, that militarism may give place to Christian democracy, that the oppressed shall go free, that the hungry shall be fed and the poor shall be clothed, and that the truth of God shall reign everywhere in the heart of the citizen and the ruler, and shall permeate all the institutions and nations of the earth. This war cannot be rightly ended without prayer. The Kingdom will not come without prayer. Are we Christian people standing in the gap before God? Are we stirring up ourselves to take hold of him?

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A defense of the sinking of the Lusitania, signed by twenty-one German law experts has been published in Germany. But this is not a matter that calls for expert opinion. No matter how many scores or thousands of experts sign such a statement the moral judgment of the world is against such wholesale slaughter of innocent noncombatants.

THE KINGDOM OF CHRIST*

By the Editor

A booklet, of thirteen chapters and one hundred pages, has just been added to our list of National Reform documents. It is with an unusual degree of pleasure that we announce its publication and present to the readers of the Christian Statesman a brief review of its contents.

In the true sense of the word this booklet is unique. So far as we know nothing like it has ever been written. It would not be proper therefore to say that it is the best discussion of its kind known to us. It is the only one of its kind. We are free to say in addition that nothing relating to the kingdom will give to the Christian people of our day what they need to know on this subject so well as this work now under review. It is well written. It is clear, pointed, illuminating, convincing. Some critics may not agree with all its interpretations of Scripture. Some of them are quite new and original. But the author may be right and the critics wrong. Although some may disagree with the author in his definition of the kingdom it is our profound conviction that he is entirely right. We believe this because his position agrees with a great mass of Biblical statements about the meaning of which there is no room for dispute, and because it is in harmony with the well established principles of political science.

After presenting in the first chapter the greatness of the subject considered, the author proceeds next to inquire about the sources of information concerning the substance of the kingdom. These sources are, first, what God has said, second, what God has made, third, what God is doing, fourth, man as an individual and as a social being living in the family, the church and the state, and finally, the counterfeit of the kingdom. In the discussion of this last point the author says: "The kingdom of Christ, or that phase of its perfection which we are seeking to define, is as yet a thing of the future. No one has seen it. No one can describe it from actual observation. But on the contrary the kingdom of darkness is present to the experience and observation of all. Its sovereign is the great Anti-Christ. Its laws are the contradiction and negation of the laws of the kingdom of Christ. As a whole it is a counterfeit patterned after the kingdom of light. Being present with us it can be studied and from its contrariety we may therefore learn much concerning its great antithesis—just as much can be learned about a genuine gold coin by closely examining a simulating imitation of it."

"Given man as he is, the glorious majesty and beneficence of the kingdom of Christ could scarcely have been pictured forth without a dominion of evil as a background of comparison. There is a real prince of evil, a real kingdom and power of darkness of which all men in all climes are conscious. It is modeled after the kingdom of light and exists because it is an imitation." "Wherever the kingdom of evil, exists we may confidently assert that the kingdom of Christ will yet be established, for Jesus came to destroy all the works of the devil. And by this sign we learn something of the content and extent as well of the intent and purpose of the kingdom of Christ. For a single illustration, is the saloon an evil? The kingdom of Christ will displace it and overcome the power that is behind it, whatever that may be."

A very necessary distinction is made in the third chapter. Just because the term "Kingdom" may be and is used in two principal senses there is danger of confusion. The author shows that it may signify either the realm over which a king reigns or it may signify the reign itself. Having made this point clear he proceeds in subsequent chapters to show what the realm of the

*The Kingdom of Christ: What Is It? By R. M. Downie, Published by The National Reform Association, 209 Anderson Street, Pittsburgh, Pa. Price 35 cents postpaid; 3 copies $1.00.

kingdom actually embraces, using Scripture arguments for each one of his contentions, and pointing out the errors that have long prevailed. He shows that while the church is included in the kingdom it is not the kingdom. In this realm there is found the whole material creation. But that part of it with which we are chiefly concerned is the human family. Man as an individual ought to belong to this kingdom, but he must be born again even to see it. The household is contemplated as a part of the kingdom, but it should be constituted on the principles taught by the King of the kingdom. The state also is to be viewed as belonging by right to the kingdom, but it must be reformed, Christianized, before it can be considered a loyal subject of the King. Man individually and in all his social and political relations is under the dominion of the great usurper. Of course the kingdom of Christ already extends over all things including satan himself. But how about the Reign of the King while this situation continues? He reigns it is true, and in His graciousness He is waiting till all these enemies be subdued. When that end is accomplished, when satan is overthrown and his reign ended, the reign of Christ for which we pray when we say, "Thy Kingdom come," will have been established.

In the concluding chapter the author deals with the one objection which in a sense includes all other objections, namely, that a religious foundation for all departments of human society opens the way to union of church and state. But the fact is that the state does rest upon a religious foundation whether we acknowledge it or not. This is one of the incontrovertible facts which cannot be reversed by being ignored. An answer is then given to the objection by the citation of certain great, outstanding events in the history of our own country. Historically this nation has a religious foundation, as the history of all the Colonies shows. The civil war brought the nation to its knees when the multiplying of defeats upon the field of battle led to the appointment of a day of fasting. In the action of the Senate calling upon the President to appoint such a day, and in the Proclamation issued by the President making the appointment there is distinct recognition of the relation of the nation to God, to Christ and to the divine law. Here is an official acknowledgment of the religious foundation of civil government without even the semblance of a union of church and state. This objection being answered it is not worth while to spend time with any other.

We heartily commend this booklet to the reading public and bespeak for it a wide circulation.

The Lord's Day Alliance at its recent meeting adopted a resolution protesting against "Sunday labor" in mills and factories turning out munitions of war.

At the same meeting James M. Cunneen, Secretary of the National League of Government employes stated that for years they had been trying to get the weekly rest day for the engineers, firemen and coal passers in the Federal buildings of the port of New York. First they appealed to Senators and Representatives in Congress, but failed. Then they applied to the Lord's Day Alliance and within a few months through the activity of the General Secretary the desired rest was granted.

The Christian Statesman desires to be fair in all its utterances concerning the great war and the deeds of the various nations engaged in it. We are just as ready to speak out in condemnation of the immoral and unjustifiable deeds of one side as of the other. If there is more said in our columns about the outrages perpetrated by either side it is because they are the more numerous and the more cruel and unjustifiable. Critics will please take notice.

The National Reform Movement

THE BIBLE IN THE SCHOOLS CAMPAIGN

Last month we gave in these columns a number of extracts from sermons preached on the second Sabbath of September in favor of the use of the Bible in our public schools. A second installment of extracts from sermons preached on the same day is given herewith.

CHRIST IN OUR PUBLIC SCHOOLS

The Rev. O. M. Jones, pastor of the First Presbyterian church of Yakima, Washington, spoke on the topic, "Christ in our public schools." From the Yakima Daily Republic we take the following extract.

"The public school system has done much for Christianity; it has inculcated the virtues of cleanliness, promptness, obedience and exactness; it has elevated our standard in religious schools; it has made us divinely discontented with the hit-or-miss method of our old-time Bible school. And yet, deeply grateful as we are to the state for all it has accomplished, there is something even more vital and therefore more valuable in store—an ideal religious training for the young.

"The first principle is that the state should assume the existence of the one God. Our forefathers in the earthly Israel were, in some regards, wiser than we. The Jews did not attempt to demonstrate the existence of God; nor did they try to define His lofty character.

"Likewise we should make the same assumption; and we should make it not only in our religious creeds formulated by the church, but we should declare it by the genius of our enactments.

"Our second principle is that it is the duty of the state to teach the Christian religion. Does not our highest judiciary pronunce that we are Christian? What is a Christian nation? One whose every citizen is an avowed follower of Christ? Then we are not a Christian nation. One in which the majority of its citizens are Christians? Then we have not deserved the title.

"There is nothing in the constitution to prohibit instilling Christianity into the hearts of our people. The method of teaching our Christian religion should be historical. The historical method makes an imprint on character, the literary method only refines the appreciation. Europe has been cultured without being Christianized.

"The need of instruction in the principles of Christianity is paramount. How many of our grammar school pupils can tell exactly where to find the parable of the prodigal son and can plumb its profound depths? In my opinion a definite code of morals should be taught by the state. Ethics should be taught as diligently as history and mathematics. It would not be long, I prophesy, before a new moral consciousness would awake in the nation."

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RELIGION WITHOUT SECTARIANISM

The Reading Eagle of Reading, Pennsylvania, gives a report of a sermon by the Rev. Thomas H. Leinbach, Pastor of St. John's Reformed church, in which he urged the necessity of non-sectarian religion in our public schools. We quote as follows:

"On the whole there is a healthy sentiment which looks with favor and approval upon the use of the Bible in our schools. But in some quarters while its use is not prohibited, its practice is so modified or restricted as to nullify the moral effect. In other educational circles such a rigidly bald secular theory of education prevails as to make impossible any kind of moral or religious teaching. We believe this

to be a mistake. The education of the child which ignores the moral nature of the child is faulty. Sir Robert Peel well said that ' a secular education is only half an education, with the more important half left out.

"It is quite possible to teach religious truth without teaching sectarian doctrine. And such application of Bible truths which help train our young people for upright citizenship ought to be made. To teach the essential government of God, the rulership and mastery of Christ over the life of men and of nations, the supremacy of the divine life in all realms, political, social and industrial, the sacred right of suffrage—to teach the rudiments of the first principles of the oracles of God—to teach all this is to teach our boys and girls to become good and useful citizens.

"If our nation in its purposes, aims and ideals is to be Christian, the character of our teaching must in its purposes, aims and ideals be Christian. Of the education that is divorced from religion and morals we want none.

"Of the education that includes the harmonious development of the religious and moral life along with the physical and the intellectual we cannot have too much.

"We, who believe the best kind of religion is educational, are also bound to believe that the best kind of education is religious. And men who want the church to be patriotic ought none the less to want the state to be religious."

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VALUE OF THE BIBLE AS A MORAL TEACHER

The Rev. H. G. Foster, Pastor of the Reformed Presbyterian Church of Sparta, Illinois, urged the truth of the nation's dependence upon God for its existence and wellfare, and the nenc-essity of using the Bible in our public schools as a principal means of giving the moral training necessary for citizennship. A Sparta paper published a full report of the sermon from which we take the following sentences.

"In the education of the youth of the land, there is nothing of such tremendous importance as the Bible, as the book above all books to be read and studied, for the development of right character; and for the highest development of national life.

It is refreshing to read of the action of The National Educational Association of the United States, adopting a resolution—"Unanimously in favor of the reading and study of the Bible in the Public Schools, pronouncing this great book an unrivaled Agency in the development of true citizenship as well as in the formation of pure literary style." The importance and the timeliness of such action is suggested by the words of President Nicholas Murray Butler, of Columbia University, when he said: 'We have already impoverished life and literature by the neglect of the English Bible.' Weighty words, and well worthy of being pondered deeply by us as a nation. Our boys and girls are truly educated, anly as they are moulded into the conviction of the necessity of dependence upon God, and of obedience to His will as the rule of life in every relation. Our growth, prosperity, and perpetuity as a nation depends upon this, as the provision we will make for our children. Then our faces will be directed to a future full of bright prospect, and blessed realization."

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"HAPPY IS THAT PEOPLE WHOSE GOD IS THE LORD"

In discussing this topic the Rev. J. R. Hawes of Oakview, Pennsylvania said:

"The God, whom a people worships, or rather, the people's conception of him, fixes their moral character, their intellectual, and political, development, and controlls their prosperity and continuation as a Nation, as is shown conclusively by the history of the world in general, and the Israelites in particular.

Therefore it behoves us as patriotic citizens to be careful as to what God

we serve, even though we look at it only from the standpoint of its effect upon our Nation, for the God of the average citizen is the God of the Nation; and, "The wages of sin is Death," Nationally as well as individually.

While people believed in the "Divine Right" of Kings to rule the consciences of the citizens bound them to obey, and it was not so necessary for the masses to be well educated as in this day of personal liberties. Then, if only the king had the proper knowledge, and correctly used his authority and influence, he could lead the people to righteous living, and thereby to prosperity and happiness.

In this age scarcely any one allows an act of our law making bodies to bind their conscience, even though he concede such act is for, and will promote, the public welfare; for we, and correctly so, I think, concede to no one but God, the right to command, (to the extent of conscience binding), hence, before we allow such laws to effect our conscience we must know that they are passed by a power ordained of God, and chosen by him as his special agent for the purpose.

If Jehovah is our God we will joyously continue to seek for, and spread the knowledge of him and his plan.

To fear God you must know something of him. So if the people of America, or the world, are to have even the, "Beginning of Wisdom" we must teach them of God. For effectiveness this must be done when they will learn the most easily, which it is readily and universally conceded in childhood. It is also conceded, and demonstrated for that matter, that the best place, because there the mind is in the right attitude, for imparting knowledge, is in the school room. Teach the Bible to our 20,000,000 school children to day and you have a God fearing, God serving, people tomorrow, a Christian Nation, "A Nation whose God is Jehovah."

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THE PUBLIC SCHOOL TEACHER A TEACHER OF MORALITY*

Rev. George S. Fulcher, Dallas, Texas

I place a high value upon the profession of the teacher. If you have caught the vision of your possibilities you have seen that you have the task of moulding the character of the future citizenship of this nation. More of the waking hours of the child life of this nation is under your influence than under any one other influence. It is a fact, sad as the thought is, that the moral influence of many of our homes is nil. The younger generation is so ignorant of the ethical terms and values that the appeal of the church sounds almost as though it were in an unknown tongue. Unless it shall be found that morality is a matter of spontaneous production it must remain true that an institution as vast as the public schools of this country should have as one of its aims the instruction in morals.

There are enrolled in the common schools of this country 18,000,000 pupils. There are nearly 600,000 teachers moulding these plastic lives. The mark of the tools you use will be left upon the lives you touch. To a very great extent the ideals you have will be the ideals they have. As Prof. George Albert Coe says in his book on Moral Instruction, "If we trace any character, good or bad, to its sources we always find it starting in fellowship. The young life comes into contract with a wholesome or unwholesome personality, and catches its spirit as if by infection. From the idle gossip of the neighborhood to the revelry of the saloon the entering wedge of evil is fellowship. In the pleasant atmosphere of fellowship all the forces of imitation and suggestion work unimpeded upon the unformed character to give it the complection of its surroundings. The great lever of good or evil is fellowship, the shearing of life."

*Address delivered before the Dallas County Teachers' Association, September 8, 1915.

No teacher can teach morality and be immoral or unmoral. A true teacher in the best sense of the word must have the ability to interpret in life the facts of faith in God, respect for the divine law, and a recognition of the spirit that moves in the affairs of men and nations. If you should try to teach that which is not a part of your life you will find how true are the words of Emerson when he said "That which you are speaks so loud that I cannot hear what you say." The success of the public school system up to this hour is due to the fine type of manhood and womanhood in the profession. There are few tricksters among the teachers. Get-Rich-Quick-Wallingford has never turned his genius on the little red school house. True many of you have just gone into the teaching profession as a mere expedient—you are waiting for him to propose the proper way and you will have other work to do, but even then you now have a fine ambition to help while you wait. The teaching profession is free from that cynicism which is so common in our life today and which eats as an acid over the face of all beautiful things.

The public schools are blest in the fact that most of the teachers and leaders are Christian men and women. The Supreme Court has decreed that this is a Christian nation, indeed at the basis of all government is a religious conviction. Plutarch said "There never has been a state of athiests," and Socrates once said, "To act justly and wisely you must act according to the will of God."

The purpose of American Education is the production of good citizens. There is more to being a good citizen than provision against being a dependant. A good citizen should not be a weakling in body. He should not be a pervert in morals. He should not be an idiot in intelect. He should not be an imbecile in religion. The history and psychology of religion have established the fact that man has a religious nature. As one has said "The desire that comes to us to build up character in the young is not an invention, it is an inspiration." Education has been defined as the effort to assist immature beings toward complete self realization in and through fellowship with both their fellows and God. Education looks to the goal of life. Lately there has been a marked tendency to make education but a means to gaining a living more easily. We have seen the elements that go to make up a life ignored. Today the failure of such effort is recognized. A citizen is not found to be better because he can make more money than other citizens. The trained rascal is a more dangerous fellow than the untrained one. Nations through their sanest thinkers are expressing the sense of need for great religious concepts to be enthroned in the lives of the youth because the last court of appeal in morals is religion. Conscience sees that it must have the decision of the supreme court over which the righteous judge presides that conscience itself may order aright.

I believe we have come to the day when the public schools must teach morals. I am persuaded that many of you within the next twenty years will find your task easier than it now is because you will be allowed the tool that is the supreme tool in morals, the Holy Bible. You are being forced to make brick without straw to-day. You have been trying to make moral beings, and the strongest influence you have been able to yield has been the statement of expediency. Experience has shown expediency very weak when it comes to character formation. This day is possible because the appeal to sectarian bigotry can no longer be made to thinking people nor will it be made by thinking people. Since we have looked over into the other country we find that folks there are almost as human as we are. The day is past when folks will get hot under the coller about some act of ceremony or phrasing of faith when all can see that the act of ceremony and the phrasing of faith is but the individual effort to express a common experience. Why should I fight with you because

you wear a woolen coat and I wear a fur coat in an effort to keep the cold of the northern from my bones?

The ripest experience of yesterday is on the side of making the schools moral forces. Huxley said, "I pleaded twenty-two years for the use of the Bible as an instrument in popular education and I repeat what I said then." Herbert Spencer said, "Education must fit one to live completely." Froeble said, "Education consists in leading men into a simple faith and the knowledge of God." Victor Hugo sounded this call, "Those parents who send their children to a school over the doors of which is written—Here religion is not taught, ought to be summoned before a magestrate." Gladstone at one time said, "I have been in the British Cabinet for 47 years, I have been associated with 60 of the master minds of this country and all but five were Christian." Two witnesses from the present day leaders Nicholas Murray Butler President of Columbia University said at the National Educational Association "We have already impoverished life and literature by the neglect of the English Bible." And President Hadley of Yale said "We must find a way to blend religious and secular education."

There are groups of facts which are contained in the record of God's dealing with man which appeal to the universal heart. Such as the existance of God; the divine origin of Government; the divine source of authority; the personal responsibility; the supremacy of law; the master teachings of Jesus; the common tie of Brotherlieness; the union of nations as well as individuals. These truths are found most clearly in the Bible and cannot correctly be taught outside the Bible. It is certainly not unneutral to consider some of the causes which led Germany to the eventful decision of a year ago. Who is there but must believe that the thing which made the venture possible was the thirty years of teaching that the Man of Galilee was mistaken when he said they that take the sword must perish by the sword? Who can but believe that the brutality of the present way is due to a rejection of the Beautitudes of the Christ? I shall not speak further to this point except to say that one of the most dangerous signs in our national life today is seen in the formation of great citizen camps and the endeavor of some to graft upon the public school system a great system of military preparation. I deplore the organization in our High School of Cadet Corps. We have protested against the school being made a training school for great business enterprises. Now I am convinced a protest which shall seem to have the voice of all mothers, all Christians, all laborers, all the fine minded citizenship should go up against making the school a training ground for the passion of war. There was a day in this state when all men carried loaded pistols in their belts and many a fight was held on the public road. Many a man died with his boots on. An armed and trained soldiery constitutes the pistol in the belt of nations. Shall we not advance to civilization in the greater units as well as in the individual?

It is a question with me as to whether it would be possible for a class long to read the wonderful truths of the Bible truths of brotherlieness and fellowship and then march to the drill grounds to learn how best to slaughter their brothers whom they have not seen.

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What is known as the Gary system, frequently explained in the columns of the Statesman, is now being tried in the schools of New York City. Judging from the newspaper reports of the many heated discussions over its workings by public educators, ministers and others, one is led to believe that it has and will probably continue to have a rough and rocky road to travel. Once more the Statesman takes occasion to say that the only real and final solution of the problem of the character of public education as related to religion is to be found in the state's

employment of the right sort of teachers who in their daily instruction of the pupils in the various branches taught in the school itself, enforced by the example of their own lives, will infuse into the developing minds and hearts of these youth the principles of Christianity—our national religion. This work can never be satisfactorily committed to others than the teachers themselves. Nor can it ever be done satisfactorily outside the school buildings themselves, where it properly belongs.

THE CAMPAIGN AGAINST MORMONISM

VERNON J. DANIELSON

The remarkable action taken and statements made by Vernon J. Danielson concerning the Mormon church have aroused most serious attention in this country. His character and his motives come under instant scrutiny. Emissaries of the Mormon church are abusing his reputation and are taking a grossly threatening attitude towards him.

It is only fair that this courageous young man should be understood by the American people; so that a correct judgment may be made upon his character and the purpose of his public opposition to the Mormon institution.

Vernon J. Danielson is twenty-seven years old. He was born of Mormon parentage and reared in the church. He gave no serious thought to the Mormon religion; but like hundreds of thousands of others similarly situated, he drifted along in the channels which are definitely controlled by the discipline of that institution. At twenty-one years of age he was called to the usual experience of a Mormon boy. He was appointed to go as a missionary to England. Only then did he ask himself whether he was acquainted with the religion which he was appointed to teach; whether he believed in it; whether he desired to give some years of his life to its promulgation. But all question on his part was stilled by the force of that same discipline which directs and almost controls the lives of Mormon church members. The final twist of the thumb-screw of this discipline, however, had to be given in young Danielson's case. His reluctance made his mother unhappy, and at her pleading he accepted the appointment. Thereupon, the priests inducted him into the mysteries of the temple at Salt Lake. He was ordained an elder there. He took his vows and received the command of the priesthood there. As Danielson describes the ceremonies, they are horrible, blasphemous, treasonable; but there was no point at which he could seem to make his rebellion. He served for more than three years in the missionary field of Europe, acting during the greater part of the time as secretary to the president of the European missions of the Mormon church. In 1913 he returned and completed his studies of law. He has been admitted to practice by the State bars of both Missouri and Kansas. He is a graduate of the Brigham Young University of the Mormon church, and he has done post-graduate work at the University of Chicago.

So much for the experiences of the man's life. Now for his character: Until he made his attack upon the Mormon church, not one word had ever been uttered, so far as we could learn, against his name. He comes of a family of sturdy, straightforward people. He acts like a Christian patriotic American citizen. His conversation and his letters breathe the spirit of righteousness. Careful inquiries among those who have had good opportunities to observe him elicit only high commendation.

The motive of Vernon J. Danielson is to add his strength to the great crusade against the crimes and treasons

of Mormonism. He feels a deep sense of personal responsibility. Like tens of thousands of elders of the Mormon church, he went out to teach the word without having any definite belief in the Mormon faith. He was driven by the circumstances of his life into a casual acceptance of what he did not then know how to withstand. He was instrumental, ignorantly and innocently, in bringing many persons into the Mormon faith. He feels that he must pay his debt to God and man by warning the people against the intrusion of the iniquitious Mormon system.

It is not likely that the Mormon emissaries will make much head-way in their attack upon Danielson. Their lies will not be accepted. And he is not afraid of physical injury. He shows his mental and physical capacity to take care of himself, and he is seeking after Christ and His Truth.

CRUSADE NOTES

Through the kindness of Mrs. Samuel B. Murtland of New York City, a select group of women were addressed at a parlor meeting in her home, 40 East 81st St., the afternoon of November 9th. Such meetings are quite helpful to the Crusade. Let us have more of them.

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The Executive Secretary of the Church Federation in St. Louis, Mo., writes that the Executive Committee of that organization has appointed a special committee to investigate the activities of the Mormon leaders in that city, give to the public the facts and plan to resist the invasion made by them. Similar action has been taken by the Church Federations in Chicago and Kansas City.

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The Crusade is indebted to Mrs. Robert W. Patterson of 6016 Howe St., Pittsburgh, for a very helpful parlor meeting, held in her home the last week in October. The friends of the cause can aid greatly by arranging for such meetings, to be addressed by one posted on the Crusade.

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As we write, the Executive Secretary of the New York Church Federation informs us that he is arranging for a mass meeting in New York City the afternoon of November 28th and a union meeting of the ministerial associations of the city the following day—both to be addressed by Senator Cannon and Dr. Martin in behalf of the Crusade. Similar meetings were arranged and addressed last winter in New York City.

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Mrs. Frances J. Diefenderfer, President of the Order of Crusaders, reports that during her recent trip to Canada she addressed twice the Waterloo County W. C. T. U. convention in session in Galt, a mass meeting in the town of Waterloo, the First Presbyterian and Baptist congregations in Berlin and the Scotch Presbyterian church in St. Andrews. In all these places she was cordially received and in a number of them urged soon to return. During the past month she has spoken in Chicago and Naperville, Ill., Philadelphia, Stoneboro, Leechburg, Warren, Easton, Kane and Bradford, Pa., New York City, Saratoga, Elmira and Rome, N. Y., Baltimore, Md., Trenton, Elizabeth and Murray Hill, N. J., appearing a number of times in some of these places.

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Attorney Vernon J. Danielson of Independence, Mo., writes that the Crusade is making rapid progress in Jackson Ciunty, the long prophesied Mormon center stake of Zion. As the result of work done by him there in its interests, he is receiving frequent communications from Mormon officials including even an Apostle of the Church—all of course protesting against his action. What better testimony could be asked of the effectiveness of the Crusade than this effort of high Mormon officials to resist it? Mr. Danielson will be remembered by our readers as the young attorney who

has recently renounced his faith in the Mormon system and exposed its secret rites. Read the account on another page of this issue of the motives that prompted him in his course of action.

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This is the Mormon church report of "One Year's Seed Sowing" by its missionaries: "Tracts distributed, 10,892,122; conversations, 1,744,641; families visited, 3,532,273; books distributed, 500,614; meetings held, 92,072." And nearly all that work was performed by Mormon missionaries with Evangelical Christians.

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The President of the National Order of Anti-Polygamy Crusaders, Mrs. Frances J. Diefenderfer, recently received as a reward of merit from the Erie, Pa., Women's Presbyterian Missionary Society of which she had been President twenty-two years, a beautiful gold watch and chain with slide having twenty-two pearls, also a wrist bracelet convenient for travel. Mrs. Diefenderfer has laid down the presidency of this society that she might be free to give her entire time and strength to the furtherance of the Crusade.

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Judging from the newspaper reports that have come to this office the recent tour of the west by Ex-Senator Cannon and Dr. J. S. Martin created quite a stir in the Mormon camp and awakened an unusual degree of interest on the part of the people generally. A number of meetings were held in some of the leading cities of the middle west, such as St. Louis and Kansas City, Missouri, Olathe, Kansas, and many other places. Full houses, deep interest, the presence of large Mormon delegations, open opposition by prominent Mormons who were there for this special purpose, are some of the leading features of these meetings.

The discussions take the form of exposures of the duplicity, the lawlessness, the treason of the Mormon hierarchy. Their duplicity is shown in their claim to have ceased the practice of polygamy when in reality the doctrine is still an essential part of the Mormon creed and the practice continued when it can be done with any hope of escaping the clutches of the law. Their lawlessness is shown by the fact that in all their history down the present time they have evaded certain statutes of the United States, have broken their own agreement as to polygamy when the territory became a state, and have even resisted by force the authority of the United States. Their treason is shown by the fact that they still administer a disloyal oath in the endowment house ceremonies and teach that the Mormon kingdom is the true kingdom of Christ and that all nations should yield submission to the Mormon hierarchy.

According to newspaper reports the secession of Mr. Danielson from the Mormon ranks, an account of whose life is given above, so incensed his former associates that they made an assault upon him as he was boarding a street car in Independence Missouri on his way to an Anti-Mormon meeting where he was to make an address. He was temporarily disabled so that he could not attend the meeting, but has since recovered and has been making speeches in which he completely exposes the whole iniquitous system.

Ex-Senator Cannon who is giving his time and strength to the Anti-Mormon crusade has an exceedingly clear view, not only of the Mormon system itself, but of the necessity of basing our opposition to it on the Christian principles of civil government. He maintains that on no other basis can we present a strong and conclusive argument against it or secure its overthrow. The arguments drawn from the principles of political science advocated by this association are the arguments which in the end will win.

Mr. W. A. Linn, a prominent banker in Hackensack, N. J., and author of the most painstaking and accurate history of Mormonism extant, appeared with Senator Cannon and Dr. Martin on the platform at the mass meeting held in the Hackensack High School Auditorium the evening of November 17th. Mr. Linn surprised many of his fellowtownsmen in the large assemblage present by his appearance in the capacity of an author. He forcibly seconded the addresses of both speakers in a brief and pointed talk given at the close of the evening's exercises.

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The Rev. R. H. McCready, Ph.D., of Wood Ridge, N. J., in the immediate vicinity of New York City, has been chosen Eastern Field Secretary of our Association. Dr. McCready has already done some considerable work in the East, especially in behalf of the Anti-Mormon Crusade. He can be addressed at his New York office, Room 1106, No. 156 Fifth Avenue.

NEW EXPOSURES OF MORMONISM

Editorial, The Continent, September 9, 1915.

THE GEDDES-ECCLES CASE, tried at Ogden, Utah, offers a new base for argument and action toward an anti-polygamy amendment to the United States constitution. Serious minded citizens ought to be alert to take full advantage of it.

David Eccles, the richest man in the Mormon Church, already married to two wives before the "manifesto" purporting to abolish polygamy in 1890, interested himself in Mrs. Margaret Geddes, one of two widows left by a polygamous employee of his who died in 1891. In 1898 he asked Mrs. Geddes to marry him.

On the stand in Ogden she swore that she at first objected, believing the church had ceased to permit such marriages. But Eccles said he could arrange that all right, and she soon consented, having been taught to consider polygamy morally blameless. The ceremony, she testified, was performed by one of the twelve Mormon apostles.

Eccles thereafter provided a home for Mrs. Geddes as long as he lived, sent her regular allowances of money, visited her openly, and treated her altogether as his wife. But he required her not to tell anybody that he was her husband, nor to admit that he was the father of her son Albert, born in 1899. He feared civil prosecution.

In 1904 Mrs. Geddes was called to Washington while the senate was investigating Senator Smoot. There she swore that she was not a married woman and the father of Albert was not named Eccles. At Ogden this summer she admitted she perjured herself by these answers, but said she had done so at the instruction of Eccles, who told her she must make lying responses to shield him.

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Six years later The Salt Lake Tribune compiled its famous list of couples married in "new polygamy" since the "manifesto." Among these it included David Eccles and Margaret Geddes. Eccles called on The Tribune and demanded that his name be suppressed. The editor responded that he would strike it out if Eccles would swear to an affidavit that Mrs. Geddes was not his plural wife. Later, the editor offered to accept even a signed statement to that effect. But Eccles refused both propositions.

Besides all this, in the recent trial came an undeniable exposure of how the highest Mormon authorities connived at Eccles' transgression of their pretended rules. George F. Gibbs, who was private secretary to Lorenzo Snow when the latter was president of the church, demonstrated that the hierarchy gave official sanction to its richest man's venture in "new polygamy."

The bishop of the little town where Mrs. Geddes was living had summoned her to tell who was the father of her boy. She refused. The bishop thereupon took steps to excommunicate her for adultery. At that juncture, David Eccles appeared in President Snow's office and asked Gibbs to have the excommunication proceedings stopped, because Mrs. Geddes was his wife and a virtuous woman.

Gibbs promised to look after it. And within a few days the desired instructions were sent to the bishop, signed with Lorenzo Snow's own name. The standing of Mrs. Geddes was never called in question after that. Gibbs showed in court his file copy of this letter.

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All these things come to common knowledge now because Eccles, who provided handsomely for his other two families, left nothing, when he died, to his third wife and youngest son. The mother demanded for the boy his share of the estate, and when the executor refused, she brought suit.

The legal issue depended on whether Eccles had ever recognized the lad as his son. But the lawyers for the estate were not content to trust the verdict to the law involved. They tried openly to intrench their cause in the religious prejudices of the jurymen, among whom six (of the eight required by Utah in a civil case) were Mormons. Counsel for the defense summed up by saying:

"The story of Maggie Geddes can't be true, and the Church of Jesus Christ of Latter Day Saints also be true to its teachings as a moral and truthful institution."

Yet with that interpretation of the matter ringing in their ears, five of the six Mormon members of the jury, as both the non-Mormons, voted that Albert Geddes was the son of David Eccles, and a joint inheritor in the old millionaire's estate.

Under Utah law the verdict stands thus—the dissent of one juror not being sufficient to cause a mistrial. According to the defense, therefore, this means that Mormonism is neither moral nor truthful.

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What of general significance to the citizenship of America is in these disclosures? These things, at least:

1. At a time when the Mormon leaders were just as emphatic as they are now in affirming that polygamy had ceased, polygamous marriages were being solemnized by apostles of the church where thought safe. Church officials not only knew it but were protecting such couples from penalties which the laws of the church ostensibly imposed. Eccles himself told The Salt Lake Tribune that if it would remove his name from its list of polygamists he would furnish a lot of other names that would make the list much longer.

2. It is Mormon policy to encourage lying even under oath when lying is necessary to conceal the inconsistency between Mormon practice and Mormon professions. Both President Smith and Apostle Smoot were in Washington in 1904 when Mrs. Geddes testified there that she was an unmarried mother, and both undoubtedly knew that her testimony was untrue as well as frightfully unjust to herself as a polygamous wife. Yet neither the injustice nor the perjury revolted them. They had a hoodwinking game to play on the public, and the sacrifice of a woman's honor and conscience was nothing to either of them.

3. Considering that twenty-five years have now gone by and the Mormon Church still remains in control of men who systematically pretend to adopt one course and in fact follow another, it becomes puerile to suppose longer that the Mormons can be depended on to root out polygamy, or that their governing ecclesiastics have any intention of so doing. On the contrary, as The Continent has shown by documentary evidence from other sources, these ecclesiastics still deliberately teach their young people that polygamy is the ideal form of matrimony and hold up before them the hope of seeing it finally established throughout civilization.

If anybody is set in mind that polygamy shall not be thus defended and propagated in the United States, what is sensible for him to do?

To do everything he can to get an anti-polygamy amendment into the federal constitution as early as possible.

Then federal power, superior to Mormon control, may stamp out polygamy in the regions where Mormonism's official cabal is now treacherously trying to protect the seeds of it in hope of a day to come more propitious for its growth.

LETTER FROM GENERAL SUPERINTENDENT

James S. Martin

The past month, some Sabbaths excepted, has been spent in personal interviews, the addressing of parlor, mass and other public meetings, in the cities of Pittsburgh, Philadelphia and New York—all in the interests of the Anti-Mormon Crusade. On Sabbaths we have enjoyed the privilege of preaching to large and influential congregations on various phases of our work and especially in advocacy of the Bible or Christian principles of civil government.

In all the above noted work we have been accompanied by the Hon. Frank J. Cannon, whose thrilling messages have informed if not as well enthused fully twenty-five thousand

people. The publicity attending these meetings in the daily and weekly secular papers as well as that in the religious press has carried the presentation of the Crusade, in part at least, to many tens, if not hundreds of thousands additional.

The usual resolutions, addressed to the president of the United States, the Postmaster General, the Attorney General and the United States Senate and House of Representatives, were adopted at all the public meetings. Much anti-Mormon literature was distributed, a number of subscriptions to the Christian Statesman secured and a considerable sum of money contributed by interested parties for the furtherance of the Crusade.

Notable among the mass meetings held was that in the union evangelistic tent in Blairsville, Pa., attended by about 2,000. The afternoon of the same day more than 1,000 were addressed in a public hall in the near by town of Indiana. These with an audience of 500 or more at Homer City in the morning totaled upwards of 4,000 people reached from the platform in one day. About an equal number were reached in Philadelphia the following Sabbath, in six different churches.

Perhaps the most significant thing in connection with the progress of the Crusade is the clear understanding on the part of the people generally that it is not being waged against religion but against specific crime and treason. This disarms prejudice and makes people willing not only to hear but also to heed. The support of the Crusade is manifestly not only more general but also and especially more hearty. In this we see an indication of its ultimate success. Because right and necessary it is bound to succeed.

REPORT OF J. R. WYLIE

My work on the Lord's Days for the month has been in the neighborhood of Pittsburgh. Notwithstanding the fact that so much has been done in this vicinity in years gone by, yet there are many places that have not been reached with the National Reform message and other places where our speakers have not appeared for some years. In this age of multiplied religious efforts we need constantly to follow up our work if we would keep the claims of Christ in civil life before the minds of men.

My experience of late is that the subjects that embrace the whole field of the activities of the Association make a deeper impression on the minds of people than a single topic such as, The Sabbath, The Home, or Mormonism.

Week days have been employed in the office and in arranging meetings for other speakers and myself. Mrs. Ella M. George, President of the Pennsylvania State W. C. T. U., and Mrs. Edith Martin, President of the Beaver County W. C. T. U., have been very efficient in arranging meetings for Mrs. Lulu Loveland Shepard on the Mormon question. Mrs. Shepard has made an enviable reputation for herself during the past months in her lectures on temperance and on equal suffrage, but her reputation as a forceful orator is nation-wide and her services are in demand.

Five mass meetings for the week immediately proceding the annual convention have been arranged for our General Superintendent, Dr. J. S. Martin and the Hon. Frank J. Cannon.

Present indications are that our annual meeting, December 5 to 7 inclusive, will be of more than usual interest. The readers of the Christian Statesman will do well to carefully scan the program published in this issue and all the old and tried friends of the Association should arrange to be present at the Convention.

For the past few years the exercises in connection with our annual luncheon have been very inspiring and helpful. We hope that very many laborers and supporters of the cause will be present with us at the Fort Pitt Hotel, December 7th, 12 M. to 2 P. M. We guarantee a pleasant and profitable time.

I have read with great interest the booklet published by R. M. Downie, Esq., of Beaver Falls and I heartily

recommend the friends of the cause to procure and read this able treatise on "The Kingdom of Christ, What Is It."

We are cheered and assisted by the presence and co-operation of our genial friend, impressive orator and indefatigable worker, Rev. J. S. McGaw.

The former associates and co-workers of the Drs. J. M. Wylie and R. H. McCready will be pleased to know that they are on the program as speakers at our annual meeting.

I had the pleasure of addressing a large and enthusiastic Ladies' Missionary Society in the Atlantic Avenue United Presbyterian Church, McKeesport, November 4th. This meeting was presided over by Mrs. J. H. Hutchman of Irwin. The church was well filled with an attentive and inspiring audience, deeply interested in the Menace of Mormonism.

It is inspiring to note, as we meet ministers and others, their acceptance of the truth that Christ has to do with civil affairs. In the recollection of the writer good men looked on civil truth only from the patriotic side. They reasoned that men ought to serve their country and if people only were true to the state all would be well. Today very many recognize that the state has obligations to God; also that the citizen in discharging his duty to the state is subject to the will of God. Many people also accept the truth that the effort to bring the state into subjection to the law of Christ is the truest patriotism. Many people now discern that if we would have the blessing of Christ in family and church life we must honor Him in public and civic life. And moreover, they discern that it is impossible to be true to our Lord in one sphere unless we are true to Him in all spheres.

We have had the pleasure of reviewing the responses to the Association's request for co-operation on the part of Christian ministers in the observance of December 5th as a day for the teaching of civic righteousness. The underlying thought in nearly all of these responses is Christ's dominion in the state and some of these recognize that the nation will be right only when the citizen and the public officer is right with God.

ITEMS OF NEWS

The General Superintendent and President of the National Reform Association recently spent a day each in Philadelphia and New York City in conference in the interests of the Association and its work.

Members of the National Reform Association are asked to note specially the place and time of the luncheon in connection with the annual convention this year—Ft. Pitt Hotel, Pittsburgh, 12 M. to 2:30 P. M., Tuesday, December 7. Plates 60c each. Don't fail to secure your plates in advance, not later than December 6. Address Dr. J. R. Wylie, 603 Publication Building, Pittsburgh, Pa.

Dr. Ira A. Holbrook, our Iowa State Secretary, writes that he has not of late been well and has had to go to Arkansas in search of health, but is much improved and at work again. He spoke in Biglow, Arkansas, while in that State, and has arrangements made for addresses in Woodburn, Gentry and Shueyville, Mo., in the near future.

The General Superintendent and Senator Cannon and wife spent Thanksgiving in New York in the home of Dr. and Mrs. S. B. Murtland who have of late been so active in co-operating with them in their New York work for the Association.

Annual Meeting and Convention

of the

National Reform Association

Second Presbyterian Church, Pittsburgh, Pa.

December 5 - 7, 1915

PROGRAM

SABBATH AFTERNOON, DECEMBER 5,

PITTSBURGH REFORMED PRESBYTERIAN CHURCH,

Eighth Street

3 O'Clock

Opening Address:—AMERICA FOR CHRIST.

Dr. James S. McGaw, National Field Secretary,
Los Angeles, California.

MONDAY FORENOON, DECEMBER 6

10:00—General Executive Committee Meeting.

MONDAY AFTERNOON, DECEMBER 6

SPECIAL ANTI-MORMON CONFERENCE

Presiding—Mrs. Frances J. Diefenderfer, Erie, Pa.

President of the Order of Anti-Polygamy Crusaders. For more than twenty years Mrs. Diefenderfer was connected with the Presbyterian Home Missions. Recently she retired from that responsibility to give her entire effort to the Crusade. No woman in the United States possesses more accurate and extensive knowledge of Mormonism.

1:30—Preliminary Address by the Presiding Officer.

2:00—Mormonism's Challenge to American Patriotism,

Mrs. Sarah Ernest Snyder, Pittsburgh, Pa.

National Organizer of Crusaders; and a most effective speaker, who made a great impression at Winona Assembly this last Summer.

2:20—Experience of a Mormon Elder,

Attorney J. Vernon Danielsen, Independence, Mo.

Mr. Danielsen was an ordained elder of the Mormon church at 21 years of age. He took the awful vows in the mysterious temple. He served more than three years as secretary of the Mormon Mission in Europe, and saw thousands of Mormon emigrants shipped from the Old World. Becoming better acquainted with Mormonism as he matured, he renounced it two years ago, and has joined the Anti-Mormon Crusade.

2:50—Brief Address by
Dr. W. I. Wishart, Pastor and Editor, Pittsburgh, Pa.

3:00—The Mormon Church and the Liquor Traffic,
Mrs. Lulu Loveland Shepard, Salt Lake City.

President of the W. C. T. U. of the State of Utah. For 20 years at work for prohibition there. Twice she has procured the passage of such a bill, and twice has it been vetoed by the Mormon Governor. Mrs. Shepard is known across the continent as a speaker for prohibition and equal suffrage.

3:45—Recent Developments within Mormondom,
The Hon. Frank J. Cannon, Denver, Colo.

Mr. Cannon was formerly United States Senator from Utah; is a son of the Mormon Apostle, George Q. Cannon; is most intimately acquainted with the history of the Mormon Kingdom; and is a speaker of rare power.

4:30—General Discussion.

MONDAY EVENING, DECEMBER 6

Presiding—Dr. James S. Martin, Pittsburgh, Pa.

General Superintendent National Reform Association. Dr. Martin was the special director of the great World's Citizenship Conferences at Philadelphia (1910) and Portland, Oregon (1913).

7:45—Preliminary Address by Presiding Officer.

8:00—A Nation at Peace in a World of War,
Dr. Henry Collin Minton, Trenton, N. J.

President National Reform Association. Professor of Theology in San Francisco Theological Seminary. Moderator of General Assembly of Presbyterian Church. Now pastor of First Presbyterian Church, Trenton.

8:30—Brief Address by
Dr. R. C. Wylie, Pittsburgh, Pa., Editor-in-Chief Christian Statesman

8:40—The Moral and Religious in Public Education,
Bishop Edwin Holt Hughes, San Francisco, Calif.

Bishop Hughes was formerly President of De Pauw University, Indiana. Elected Bishop in the M. E. Church, in 1908, with residence at San Francisco. A man of marked ability. Author and speaker.

TUESDAY FORENOON, DECEMBER 7

9:30—Annual Meeting of the National Reform Association.

TUESDAY NOON—LUNCHEON AT FORT PITT HOTEL

Plates 60 cents. Apply at National Reform Office.

12:15—Presiding John Royal Harris, D.D., Pittsburgh, Pa.

Dr. Harris came to Pittsburgh from the South, and is said to have brought some of the sunny South with him. He is an earnest friend of the National Reform movement and presents its work with marked ability.

General Theme:—A Forward Look.

Five-minute talks by Mrs. L. L. Shepard, Mrs. F. J. Diefenderfer, Mrs. H. H. George, Dr. T. D. Edgar, Dr. H. C. Minton, Dr. J. S. McGaw, Hon. Frank J. Cannon, Mr. R. M. Downie, Dr. J. D. Rankin, Dr. C. L. E. Cartwright.

TUESDAY AFTERNOON, DECEMBER 7

Presiding Dr. George W. Shelton, Pittsburgh, Pa.

Dr. Shelton is the aggressive and well-known pastor of the church where these meetings are held. Like Dr. Harris he hails from the South.

2:30—Preliminary Address by Findley M. Wilson, D.D.

Of the Third church of the Covenanters, Philadelphia.

3:00—The World Crisis and America's Opportunity,
Dr. James Milligan Wylie, Kansas City, Mo.

A man of wide experience on the platform.

3:30—The Christian Amendment and Practical Reforms.
Dr. James S. McGaw, Los Angeles, California.

A rousing speaker, and one who as National Field Secretary has accomplished a great deal for the cause of reform in California.

4:00—A Christian Program for World Government,
Robert H. McCready, Ph.D., New York City.

An effective speaker, and long devoted to Christian civic principles.

TUESDAY EVENING, DECEMBER 7

Presiding, Dr. Henry Collin Minton, Trenton, N. J.

7:45—Preliminary Remarks by Presiding Officer.

8:00—Christ in Our Country,
John Knox McClurkin, D.D., Pittsburgh, Pa.

Pastor Shadyside United Presbyterian church. Moderator General Assembly of 1906. A leader among Pittsburgh's thinkers and workers.

8:30—Brief Address by
The Hon. Frank J. Cannon, Denver, Colo.

8:40—Christianity and Patriotism,
S. Parkes Cadman, LL.D., Brooklyn, N. Y.

Dr. Cadman is pastor of the Central Congregational church of Brooklyn, and one of the prominent figures on the American platform. A forceful and magnetic speaker.

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